

# THE SPIRIT OF MISSIONS

NOVEMBER, 1936

A Message from Your Bishops  
MISSIONARY BISHOPS ELECTED

Bishop Shen's Work in Sian  
MARGARET I. MARSTON

Impressions of Liberia  
BISHOP KROLL

*Other articles by*—THOMAS C. T. CRAIN,  
J. ROCKWOOD JENKINS, ROBERT ERSKINE  
CAMPBELL, AND BENJAMIN F. FINNEY.  
*Also* PICTORIAL SECTION, COUNCIL NEWS

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# The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor  
WILLIAM E. LEIDT, Associate Editor

Vol. CI

November, 1936

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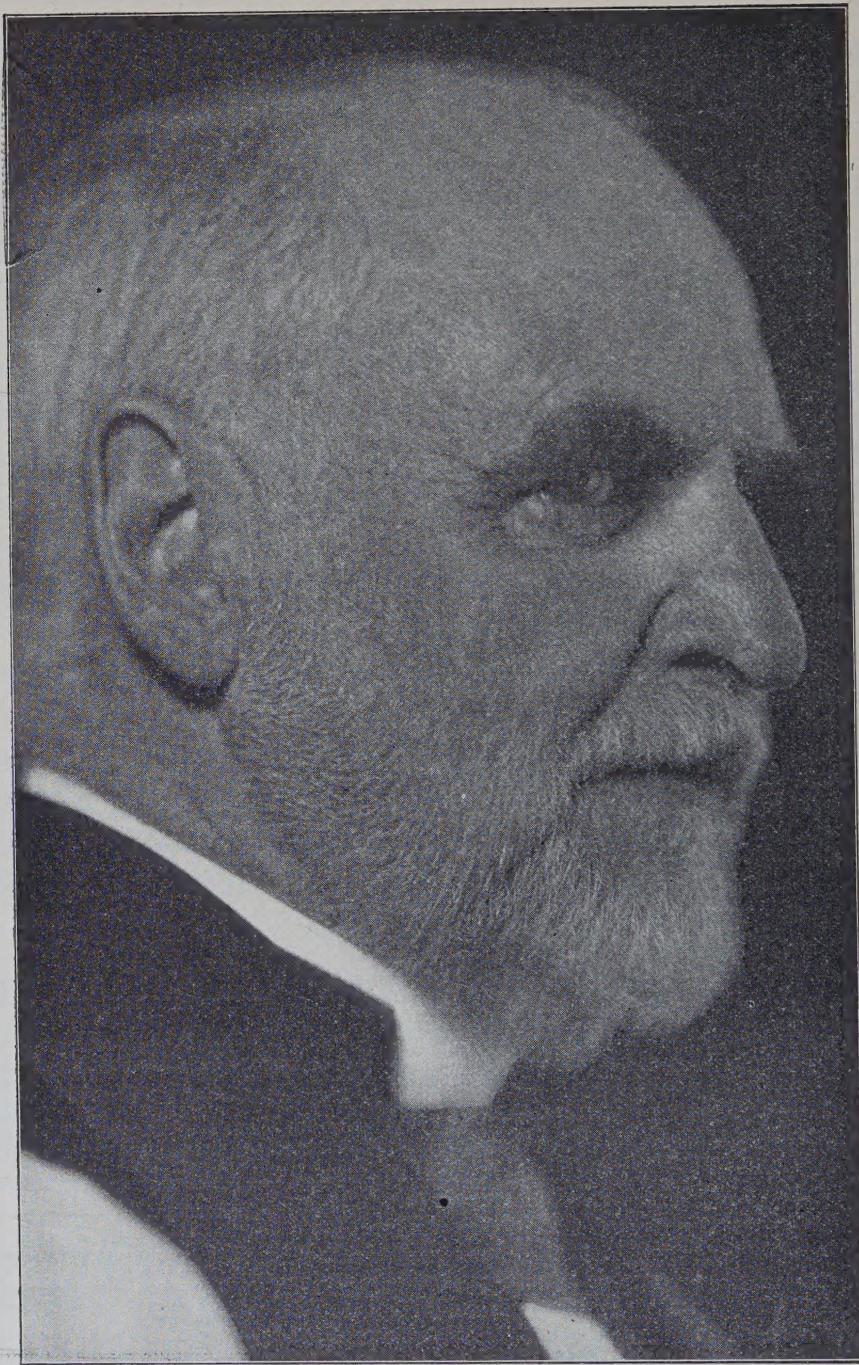
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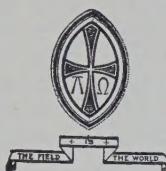
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*The Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, as Vice Chairman of the House of Bishops, was called upon, in the unexpected absence of the Presiding Bishop, to preside over the recent meeting in Evanston, Illinois, (see pages 485-8). The senior active Diocesan, he gave a masterly exhibition of parliamentary leadership.*

# The Spirit of Missions

VOL. CI, No. 11



NOVEMBER, 1936

## Missionary Facts from Many Lands

THE FIRST large contribution for work relief and reconstruction after the floods in the Hankow (China) district came from St. Stephen's Chinese congregation in Manila. The amount was Mex. \$819.61.

REAL MEXICAN *fiesta*, turkey mole, barbecue lamb, tortillas, marked the dedication on Sunday, September 20, of the first Episcopal church in Tecalco, Mexico. For more than thirty years, this tiny village nestled at the foot of the snowcapped volcano Popocatepetl about forty miles from Mexico City, has witnessed a gradually increasing congregation which worshiped in a private house. These people are poor, mainly farmers. Some work on nearby farms, while others walk to places ten miles away to earn about fifty cents a day. Despite their poverty they saved their centavos year after year and have now succeeded in making their dream of a church building come true.

The new church, named San Mateo, is a modern semi-gothic building surrounded by orchards, cornfields, and humble adobe huts. Many visitors joined the local congregation for the service of dedication which was conducted by the Bishop of Mexico, the Rt. Rev. Efrain Salinas y Velasco, assisted by the priest in charge of Tecalco, the Rev. Daniel Romero, and three visiting clergymen. The San Mateo congregation is but another evidence that the Church in Mexico is deeply rooted and will continue to prosper.

CHURCHMEN WILL henceforth see references to St. Theodore's Hospital. This is the famous but hitherto unnamed mission hospital at Sagada in the Philippine Islands.

Isabel M. Spackman, a Churchwoman of Philadelphia, who died a few years ago, left the sum of ten thousand dollars to either of two Pennsylvania parishes which she named, for a chime of bells. If neither parish accepted the gift for this purpose, it was to be used for the endowment of a hospital in the mission field, to be named St. Theodore. Choice of the hospital was left to the Domestic and Foreign Missionary Society.

Both parishes declined and the Sagada hospital qualified for the gift.

THE LAYING OF the cornerstone on St. Peter's Day, of Christ Church, Fushimi, a suburb of Kyoto, marks the culmination of a plan made more than forty years ago by the first Bishop of Japan, the Rt. Rev. Channing Moore Williams. In 1893, Bishop Williams sent a young catechist, now a retired priest, the Rev. Chiyo Okamoto, to open a preaching station in Fushimi. After a few years the work lapsed and it was not until 1918 that a new beginning was made, this time as a mission of St. John's Church, Kyoto. A catechist was placed in residence under the direction of the Rev. B. S. Ikezawa, priest in charge. Services were held in various rented houses, all inadequate. Nevertheless a loyal congregation was gathered together and by 1926 the work had progressed to

## THE SPIRIT OF MISSIONS

a stage warranting a resident priest, and the Rev. Atsushi Matsushima, the present rector, was placed in charge. Mr. Matsushima, who entered the Church under the influence of Bishop Williams, was ordained to the priesthood in 1903. Although he is now in his seventy-second year, he is one of the most active priests in the Diocese of Kyoto and includes among his many duties the editorship of the Japanese diocesan magazine.

Two years ago a site for permanent buildings was purchased and with the cornerstone laying in June, the congregation hopes to occupy the new building, built in Japanese style, before Christmas. The property is on the road leading to the tomb of the Emperor Meiji and his consort, one of Japan's most important shrines. It is a great satisfaction to the congregation that permission was granted to erect a Christian church on this road along which Imperial messengers, as well as the Emperor himself, frequently travel.

IN JULY THE Central Theological College of the Nippon Sei Ko Kwai celebrated the twenty-fifth anniversary of its founding.

Prior to 1911, the three missions co-operating in the work of the Japanese Church, the American Church Mission, the Society for the Propagation of the Gospel, and the Church Missionary Society, each had separate theological schools, the two former being in Tokyo, and the latter in Osaka. In 1911 these three schools were united into the Central Theological College as a national seminary of the Nippon Sei Ko Kwai. A large grant from the Pan-Anglican Congress of 1908 made possible the purchase of the present site in Ikebukuro opposite the campus of St. Paul's University, and the erection of the necessary buildings.

During the quarter century of its life the Central Theological College has graduated 176 men, of whom 139 are now actively engaged in Church work, either in Japan, or in Manchuria, Brazil, British Columbia, or in Japanese missions in the United States. The present student body numbers forty-three. Among

American missionaries who have taught in the college are the Rev. Allan W. Cooke and the Rev. H. C. Spackman. The Rev. Lawrence Rose joined the faculty in 1934.

A feature of the anniversary celebration was the presentation to the Presiding Bishop of the Japanese Church by the alumni association of a silver paten and chalice for use in the seminary chapel.

1 1 1

THE CHINESE Ministry of Education has increased its grants to Hua Chung (Central China) College, Wu-chang, for chemistry and psychology professorships, and for science equipment.

Both the chemistry and psychology men are graduates of the college, Dr. Wesley S. W. Wan with a Ph.D. from Yale and Dr. Lo Ch'u-an-fang with one from the University of Chicago.

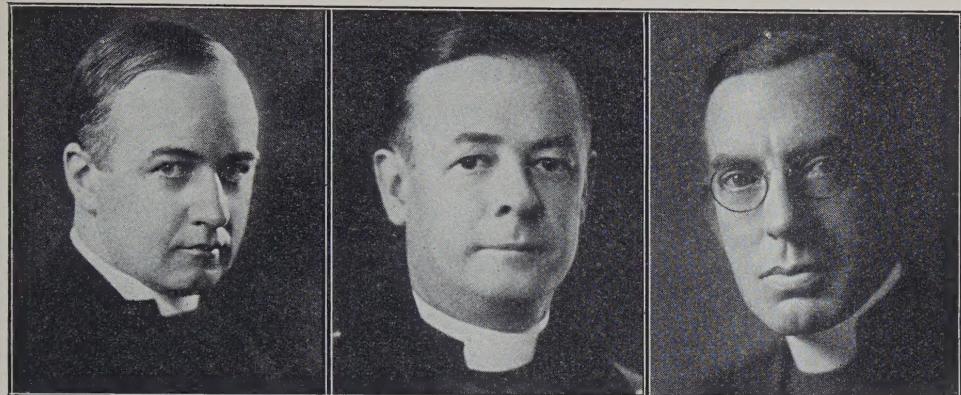
The Ministry of Education also has increased its grant to Boone Library School. This school is still the only one of its kind in China and its graduates are in demand. General Chiang Kai-shek has built a new library at Kuling and one of this year's graduates from Boone is librarian.

1 1 1

A NEW coöperative movement will help ricksha coolies of Wuhu, China, where the Missionary District of Anking maintains a shelter for these overburdened workers. The mission now plans to make it possible for the coolies to purchase their rickshas, and escape exploitation by the present owners of the vehicles. Mrs. Daniel T. Huntington writes that the joy of thus helping a few men is offset by the thought of more than 1,500 others in Wuhu alone who exist on the very margin of hunger and need.

1 1 1

THE WOMAN'S AUXILIARY in Cuba has been organized on diocesan lines. The new *convencion national* is under way, and far-reaching consequences are anticipated. Mrs. Jorge H. Piloto of Matanzas is president, and thirty delegates from various branches throughout the Island attended Convocation.



CHOSEN BISHOPS OF IMPORTANT MISSIONARY DISTRICTS

The Ven. W. H. Ziegler  
(Wyoming)

The Very Rev. Harry Beal  
(Canal Zone)

The Rev. D. H. Atwill  
(North Dakota)

## Vacancies in Missionary Episcopate Filled

Bishop Francis presides over annual meeting of  
House of Bishops at Evanston. Pan-American  
Congress discusses World Peace and Missions

THE outstanding missionary achievement of the House of Bishops in its annual session, October 12-15, at St. Luke's Pro-Cathedral, Evanston, Illinois, was the filling of vacancies in the missionary episcopate:

**NORTH DAKOTA**—The Rev. Douglass Henry Atwill, D.D., Rector, St. Clement's Church, St. Paul, Minnesota.

**WYOMING**—The Ven. Winfred Hamlin Ziegler, D.D., Archdeacon Extra-Metropolitan District of Chicago.

**PANAMA CANAL ZONE**—The Very Rev. Harry Beal, D.D., Dean, St. Paul's Cathedral, Los Angeles, California.

The elections, always a solemn occasion and of deep spiritual significance, took place in the body of the cathedral immediately following a celebration of the Holy Communion with the Vice Chairman of the House, the Rt. Rev. Joseph M. Francis, as celebrant, assisted by the Rt. Rev. Philip Cook, President of the National Council, who read the Epistle, and the Rt. Rev. Peter T. Rowe, Missionary Bishop of Alaska, who read the Gospel.

The three bishops-elect are widely

known throughout the Church and have rendered distinguished service for the Church's Mission as a preparation for the larger work they now are called upon to undertake. Election by the House of Bishops under the Canons must be followed by the consents of the Standing Committees. The vacancy in Wyoming was occasioned by the death, last April, of the Rt. Rev. Elmer N. Schmuck; that in North Dakota by the translation a year ago, of the Rt. Rev. Frederick B. Bartlett to Idaho; that in the Panama Canal Zone by the translation in 1930, of the Rt. Rev. James Craik Morris, to the Diocese of Louisiana. For several years ecclesiastical jurisdiction over the Zone has rested with the Rt. Rev. H. R. Carson, Bishop of Haiti, who has made periodic visits to that jurisdiction. The work calls for service to large groups of Americans engaged in the administration of the Zone as well as to a civilian population including a large number of West Indian Negroes trained to be faithful Churchmen by the Anglican Mission.

The Rev. Douglass Henry Atwill, D.D., has been rector of St. Clement's

# A Message from Your Bishops

SENT FORTH FROM ANNUAL MEETING,  
EVANSTON, ILLINOIS, OCTOBER 12-15

THE HOUSE OF BISHOPS meeting in the Diocese of Chicago has during its deliberations had conspicuously before it four matters—The Church's Mission; The Church's Spiritual Life; The Unity of Christ's Church; and The Peace of the World.

Our first responsibility is the Church's Mission to the world.

We record our wholehearted approval of the recent statement of the National Council upon this subject (see THE SPIRIT OF MISSIONS, October, page 435). Despite drastic cuts the missionary work of the Church is being carried on with courage and with sacrifice. Nevertheless we remind the Church that holding the line is not enough. We must go forward. To do so requires communicants who are not indifferent but interested, not ignorant but informed, and whose giving to the support of the Church is based not upon impulse but upon income.

The Forward Movement has already inspired many of us with a new consecration to the purpose of God. The spiritual life of our people is being deepened. We thank God for the leadership the Forward Movement Commission is giving us, and pray His continued blessing upon that work.

The Peace of the World is of vital concern to the Church. Peace is more than the elimination of war. In God's will is our peace. Only as men submit themselves to the reign of God can they find abiding peace. Against every force making for the debasement of life and the destruction of order the Church of Christ must assemble its utmost resources of intelligence, sacrifice, and love. The Church is the messenger of peace. No pressure of a sinful and selfish world must turn it from that goal. As Christian citizens of the American Republic we dare to hope that our country will undertake a forthright leadership in the cause of world peace.

The Unity of the Church is fundamental both to the extension of the Kingdom of God and the Peace of the World.

We have met where fifty years ago our Church took a definite practical step toward unity in setting forth the statement of principles known as the Chicago-Lambeth Quadrilateral—the Holy Scriptures, the Apostles' and Nicene Creeds, the two Sacraments as ordained by Christ, and the historic episcopate.

This approach toward unity has been fostered by the able and devoted work of our own Commission on Faith and Order. As we record our gratitude for steady progress toward unity among Christian people, we commend to the prayers of the Church two approaching world conferences, one on Faith and Order, and the other on Life and Work.

Inscribed upon the altar cross in the very cathedral in which we have met are these words: "The world turns over: the Cross stands."

Our faith is unshaken. We know our Leader. We go forward with Him who is the same yesterday, today, and forever.

## VACANCIES IN EPISCOPATE FILLED

Church, St. Paul, Minnesota, since 1923. A New Englander, born in Burlington, Vermont, June 4, 1881, he is the son of the first Bishop of West Missouri, the late Edward R. Atwill. Graduating from Yale in 1903, and the Episcopal Theological School in 1907, he was ordained by his father in 1907. His work has included service as rector of Calvary Church, Sedalia, Missouri, minister-in-charge, St. Paul's Mission, Santa Paula, and St. Mark's Mission, Fillmore, California, and rector of St. Augustine's Mission, St. Louis, Missouri. Mr. Atwill has been editor of the diocesan paper, *The Church News* of Minnesota, for a number of years.

The Ven. Winfred Hamlin Ziegler, who since 1931 has been Archdeacon of the Extra-Metropolitan District in the Diocese of Chicago, assisting Bishop Stewart in the administration of diocesan missionary work, is the son of a clergyman, the Rev. Paul Ziegler. Born in Detroit, Michigan, November 23, 1885, Archdeacon Ziegler was graduated from Columbia University in 1911. The Western Theological Seminary gave him the S.T.B. degree in 1929. In 1911 he went to Alaska where he was ordained the next year by Bishop Rowe. After four years' service at Valdez and other missions on Prince William Sound, he returned to the United States and has since served parishes in Sequim, Washington; Lehigh-ton, Pennsylvania; Albuquerque, New Mexico; and Elgin, Illinois. During the World War he was an Army Y.M.C.A. Secretary stationed at Fort Bliss, El Paso, Texas, and later was Chaplain of the 14th Division U. S. Army at headquarters.

The Very Rev. Harry Beal, D.D., who served from 1923 to 1926, as dean of Holy Trinity Cathedral, Havana, Cuba, has been dean of St. Paul's Cathedral, Los Angeles, California, for the past ten years. Born in Oneida, New York, May 26, 1885, he graduated from Yale University in 1906 and from the Episcopal Theological School in 1911. Ordained by the Rt. Rev. C. T. Olmstead, he began his service to the Church as a master in St. Paul's School, Concord, New Hamp-

shire. His parochial ministry began in Constableville, New York. Later he served churches in Port Leyden and Greig, New York; West Newton and Auburndale, Massachusetts; and New Bedford, Massachusetts. While in New Bedford he was president of the Central Council of Social Agencies. During his deanship of the Havana cathedral he was also secretary of the Convocation of the Missionary District of Cuba. Dean Beal is a member of the Wellesley Church Conference Foundation, and was a deputy to three General Conventions, 1928, 1931, and 1934. In 1929, the Church Divinity School of the Pacific conferred upon him the honorary degree of Doctor of Divinity.

The resignation of the Rt. Rev. Frederick Rogers Graves as Missionary Bishop of Shanghai, was received and considered. After full discussion the House adopted a resolution expressing its appreciation of Bishop Graves' long and heroic service to the Church and requesting that he withhold his resignation until the next General Convention meeting in October 1937, in Cincinnati.

**I**N THE ABSENCE, on account of illness, of the Presiding Bishop, the Rt. Rev. James DeWolf Perry, this session of the House of Bishops was presided over by the Vice-Chairman of the House, the Rt. Rev. Joseph M. Francis, Bishop of Indianapolis, and senior active Diocesan in the United States. Under his skillful guidance the business of the House moved forward with great precision. Present, with the more than eighty Bishops of our Church, were episcopal guests from other Anglican Churches who were in Evanston for the Pan-American Congress.

The House adopted *A Missionary Service Book* for use in domestic mission fields. This manual prepared by a committee of the House, composed of the Bishops of West Missouri, Spokane, and Nevada and the Bishops Coadjutor of Colorado and Mississippi, is not intended as a substitute for the Book of Common Prayer, but as an introduction to it. The book includes forms of Morning and

## THE SPIRIT OF MISSIONS

Evening Prayer, twenty selected Psalms, the Order for the Holy Communion, omitting the text of a few of the priest's sections, but indicating where they occur, the Orders for Baptism and Confirmation with similar condensation, the Offices of Instruction, an outline of the Burial Office, and 115 Hymns with music, chosen, as Bishop Jenkins, the secretary of the committee says, to meet two needs, for people with some religious background, and for people to whom the Christian faith must be introduced. The book which represents the results of three years' labor by the committee, contains 128 pages, bound in flexible covers, and will sell for twenty-five cents a copy. Although approved by the House of Bishops, its use in any diocese or missionary district requires the authorization of the Bishop.

Among the other subjects which engaged the attention of the House were the status of the Presiding Bishop, unity with other Churches, and the forthcoming World Conferences on Life and Work, and Faith and Order, to be held next year in Oxford, and Edinburgh. In respect to the two World Conferences, the House of Bishops adopted a resolution commending "to interested and generous Christian people the joint appeal of the two conferences for necessary help in carrying out what may prove to be two of the most momentous councils in Christian history."

Toward the close of the meeting the House adopted a statement expressing its mind on questions considered by it in relation to its missionary responsibility and the peace of the world. This statement is printed in full on page 486.

IMMEDIATELY FOLLOWING the close of the meeting of the House of Bishops, the Pan-American Congress convened to celebrate the fiftieth anniversary of the Chicago-Lambeth Quadrilateral (see THE SPIRIT OF MISSIONS for October, p. 466). The congress devoted itself to a consideration of the Western Hemisphere and Missions and the Western Hem-

isphere and World Peace and concluded its deliberations by the adoption of:

### A MESSAGE TO THE CHURCHES

The Peace of the World and the Mission of the Church are one and inseparable. The search for peace by schemes and plans of man's devising alone is doomed to failure. There must be a spiritual foundation as the basis of all effective plans for peace. The spiritual foundation required is to be found in the Fatherhood of God and the Brotherhood of Man.

We would emphasize that the inadequacy of the present peace machinery is not due to any inherent weakness of a noble conception, but to the sin of man; for the Christmas promise of peace is only to men of good will.

As Christians therefore we must confess our failure and renew our consecration to the spirit of our Divine Master. That God intends a peaceful world—a commonwealth of Justice and of Love—we cannot doubt. The failure is ours; but under God the future is in our hands.

The reality of the Presence and Power of God's Holy Spirit in our modern life, as in all the past of man's life, is our hope for the future. Our need therefore is to learn the mind of God, to make our surrender and become fellow workers with Him.

All this depends both on the conversion of the individual soul and Christianizing of the social order. Our Lord and Saviour Jesus Christ came to serve and He demands service from His followers. The service He demands must reach all men everywhere. This is the Christian Evangel: "Go ye into all the world and preach the Gospel to every Nation."

Among the distinguished members of the Congress from Canada and the West Indies were: the Most Rev. D. T. Owen, Archbishop of Toronto and Primate of all Canada; the Most Rev. Edward Huston, Archbishop of the West Indies;\* the Rt. Rev. John T. Farthing, Bishop of Montreal; the Rt. Rev. C. A. Seager, Bishop of Huron; the Rt. Rev. Walter R. Adams, Bishop of Kootenay; the Rt. Rev. E. A. Dunn, Bishop of British Honduras; the Rt. Rev. William A. Geddes, Bishop of the Yukon; the Rt. Rev. Rocksborough Smith, Bishop of Algoma; and the Ven. C. V. Tonks, Bishop-elect of the Windward Islands.

\*As THE SPIRIT OF MISSIONS goes to press word is received of the death on October 22 in Chicago of the Archbishop of the West Indies.

# First Impressions of Liberian Mission

In message to Church in America Bishop Kroll calls upon young men and women to embark on adventure for Christ and the welfare of Africa

*By the Rt. Rev. Leopold Kroll*

*Missionary Bishop of Liberia*

**O**N THE MORNING of May 3, 1936 we had our first view of Liberia. It was the beginning of the rainy season. Africa, from the deck of our steamer was shrouded in a haze which corresponded to my mental picture of the land. Before we got into the surf boat, which was to take us ashore, the clouds had broken and Africa lay before us in its luxuriance of foliage. After three months' sojourn I look on this picture and see another Africa with the beams of the "sun of righteousness" shining upon it, dispelling the mists of doubt, fear, and ignorance and unfolding possibilities of a luxuriant spiritual growth.

Today Africa is the battleground of the nations. It has untold material as well as spiritual wealth. All sorts of influences, good and bad, are being brought to bear to change the nature of the land and people. The only direct influence which Americans have in Africa is through Liberia. What have we as a Nation and a Church to give to Africa? Liberia's hope lies in the friendship of the United States and our branch of the Church is looked upon as an influence that will help this Republic hold its own in the struggle that lies before it in building up a people with freedom to develop its God-given destiny.

*CHURCH people throughout the land are about to consider Africa. As its contribution to this consideration THE SPIRIT OF MISSIONS begins this month the publication of a special series of articles on the Church's work in Liberia. The present article by Bishop Kroll, written within a few months after his first arrival in Africa, is his first impressions of the Liberian Mission as it enters upon its second century of service. Succeeding articles will be contributed by Miss Mary Wood McKenzie, the Church's senior missionary in Liberia; Dr. Werner Junge of St. Timothy's Hospital, Cape Mount; the Rev. Alan R. Bragg of Cape Mount; the Rev. J. S. Baldwin, O.H.C., of Masambolahun; and Thomas Jesse Jones, Educational Director of the Phelps-Stokes Fund.*

My first visitation was to Cape Mount. To reach this station it was a choice between a three-day trek overland or an eight-hour trip by sea in the Bishop's motor launch. The latter was decided upon. Fortunately the weather was good and the launch rode the restless sea without ill effects.

Cape Mount is the station where the Church has had its ideal mode of expressing what Christ has to give to man, the Church, the School, the Hospital. From a center of such activity there radiates into the surrounding country all that a people need for its spiritual, mental, and physical

growth. It was a great satisfaction to see the work the Rev. Harvey A. Simmonds, Miss Mary Wood McKenzie, and Dr. Werner Junge were doing and to hear of the country work that the Rev. Alan R. Bragg was carrying on for the Vai people and of the dispensaries that Dr. Junge was opening in the hinterland.

Two weeks after our visit to Cape Mount we went to Bromley. Here we found Miss Olive Meacham carrying on by herself a work dedicated to the memory of Julia C. Emery. Courage and faith gave her strength to hold on to one of the most strategic points the Church has in Liberia. Her vision of a particular and unique type of work encouraged her

## THE SPIRIT OF MISSIONS

to surmount the financial difficulties which nearly wiped out her eight years of effort. The very fact that her income for the maintenance of the school was down to the lowest ebb proved her contention that a most practical and useful work can be done on a small budget. Well equipped schools and hospitals are necessary in a field such as Liberia, at the same time, there is need for institutions where children are taught to make use of the instruments and materials at hand.

As Cape Mount gave me a vision and encouragement for a certain type of work so Bromley gave me another.

Many years of work in the tropics has impressed upon me that to make our efforts effective in giving the assurance of continuity there must be well-staffed centers and a reserve force at home that can be called upon in case of an emergency. A community life gives encouragement especially where there is a common rule of life, exchange of views, a companionship and a cameraderie that eliminates the loneliness. Life within the equatorial belt is very different from that in any other clime. The downward pull in the morale is tremendously subtle. It is common knowledge that people break in the tropics, but no one knows what that means unless it has been seen and experienced. There is no use of attempting this great work in Africa until these facts are faced and the Church is willing to carry out the suggested plans.

Arriving in Liberia at the beginning of the rainy season it was impossible to do any traveling about except within a limited radius of Monrovia. My first Sunday I attended services at Trinity Memorial Church and St. Thomas' Church, Kroo Town. Both these congregations are large and influential. During our first visit to Bromley I went up to Clay Ashland and held services at Grace Church, where no services had been held for months. The church building and property had been kept in good shape and the people were anxiously awaiting the appointment of a resident priest.

Attending a local convocation at Crozierville, I found there a similar

situation, a congregation waiting to be shepherded. During the meeting a report was read of the opening of a work at White Plains by a native catechist. This town is on the St. Paul River thirty miles above Monrovia. There are a number of stations along this river waiting for some one to take hold. A missionary with a small motor boat could care for a dozen missions on this river.

A few days ago I had a visit from the Rev. J. L. Coleman, a native priest from Balomah, where at one time there had been a promising work and the Fanny Schuyler Memorial School. When the big cut in appropriations came this school was closed and the priest-in-charge at Balomah and the surrounding missions was left without any regular stipend. In a letter to me, he wrote:

Since 1933 Bishop Campbell could sometimes send two pounds and sometimes one pound ten shilling. This is the way we, my family of six children and I, have been maintained. As St. Paul, the Apostle, says, "Rejoicing in hope; patient in tribulation; continuing instant in prayer." Bishop Campbell encouragingly stated that the restoration of my salary is under consideration by the National Council and therefore I must not be discouraged at present.

He is still holding on and waiting. My discretionary fund is being put to use.

As yet I have not been able to visit Cape Palmas where the Church began its work a hundred years ago. I am told that Brierly Hall and Cuttington College are practically in ruins. I rather dread to face the situation. I already have seen so much that has to be done that to take on any more is rather staggering. It is not only a question of money but a plan and workers.

This, my first message to the Church, is an assurance that the efforts of the past are not lost even though the activities have been curtailed through lack of funds. The spirit to serve is here, what is needed is leadership. May God put it into the hearts of our young men and women at home to launch out on a big adventure full of hard work and romance for our blessed Lord's sake and Africa's welfare.

# Ancient and Modern China Meet in Sian

Cradle of Chinese civilization is to day the scene of a Chinese-supported Christian mission under the leadership of the Rt. Rev. T. K. Shen

*By Margaret I. Marston*

*Educational Secretary, The Woman's Auxiliary*

THE CLIMAX of three fascinating months in China was a four-day visit in Sian, Shensi, the cradle of Chinese civilization, and one of the places in which Tsu-hsi, "the Last Empress," took refuge during the Boxer troubles in 1900. Here, moreover, in the Forest of Tablets is the Nestorian Monument, erected in 781 A.D., a memorial to the earliest Christian missionary work in China, which apparently died out for lack of Chinese leadership. The modern missionary movement is building differently. The Province of Shensi is now a missionary district of the Chinese Church, supported by the combined contributions of the eleven dioceses of the Chung Hua Sheng Kung Hui, and administered by the first Chinese diocesan Bishop, the Rt. Rev. T. K. Shen. (See *THE SPIRIT OF MISSIONS*, June, 1934, pp. 273-6.)

From the moment that we arrived in China, we looked with longing toward the Northwest. Some thought the journey too strenuous; others feared for us an encounter with bandits, who were active at the time in a neighboring Province. Mr. Archie Tsen, the President of the Chinese Board of Missions, and the Rev. John Magee, with whom Bishop Shen had been associated in Hsiakwan, Nanking, encouraged us, nevertheless, to undertake the trip to see our granddaughter Church. When,

in Hankow, we were offered the escort of the Rev. James Tsang, General Secretary of the Chinese Board of Missions, and Deaconess Julia Clark volunteered to accompany us, we decided to make the venture which proved to be one of the great experiences of many eventful months.

China ancient and modern meet on the road to Sian as in the city itself. This early stronghold has recently been linked with the sea by the Lunhai Railroad. As we approached the city in these up-to-date trains, through country similar in some ways to our Southwest, we passed the birthplace of Laotze, the gateway to one of China's five sacred mountains, and other landmarks of historical significance. We observed along the way the caves hollowed out of the sides of the cliffs for dwellings, and just outside the city we called on a family of cave dwellers. The contrast between these homes and the

new modern apartment houses built in Chinese style in Sian is typical of this growing city. Since the building of the railroad through to Sian, the population has increased from approximately fifty thousand to one hundred and fifty thousand. The headquarters of the bandit suppression commission was moved to Sian last winter. Many young government officials and technical experts are taking up residence here. Such expansion brings many problems



BISHOP AND MRS. SHEN



CHOIR, CHURCH OF THE HOLY SPIRIT, SIAN, SHENSI

The church building, just visible at the right is made of sun-dried bricks, plastered on the outside in red, the Chinese religious color. The boy and girl, first row center, are two of Bishop Shen's children

to any community, especially to one as provincial as this proud old city which looks upon all strangers as foreigners. It also brings opportunities of which Bishop and Mrs. Shen are aware.

In this charming couple we have a remarkable team of whom we in the Church in America should be proud. Their mothers were both Church workers. Bishop Shen is a graduate of Soochow Academy and St. John's University. Mrs. Shen is a graduate of St. Mary's School, Shanghai, and a former teacher at St. Faith's, Yangchow. Their two oldest daughters are now students in St. Mary's, while the three younger children are with their parents. Handicapped as all Missionary Bishops are by lack of men and money, Bishop Shen is carrying on with the help of his wife and an able staff, a pioneer work with courage and devotion at what must be great personal sacrifice. During the years since the mission was started in 1916, it has suffered from famine, flood, and persecution. In the summer of 1935 the Reds were within

ten miles of Sian, and one country school teacher of the mission was killed. Christian teaching and witness are needed in this area which is bound to play a significant rôle in the development of the new China.

The Province of Shensi which up to four years ago was famous for poppy growing is now waging an anti-opium campaign to eradicate the poppy within five years. Bishop Shen who is on the planning committee told us that several sections already have been cleared.

Our tour of the mission compound began with St. Luke's oratory where we attended morning prayer with the men and boys of the Ming Tao (Understand the Doctrine) School which was then in session. The place of prayer, simple, artistic, worshipful, is the spiritual center of the compound, in which the life of prayer finds daily expression in two services. It adjoins the Bishop's office and guest room, which all reflect the artistic ability of the Bishop, as does the Chapel of the Holy Spirit, the mission



STUDENTS, MING TAO SCHOOL, SIAN, SHENSI

For two months each year selected men and boys from country stations are trained as volunteer lay evangelists in "Understand the Doctrine" school. Bishop Shen and an aged rural evangelist are at the right

church. More than half the walls of the church are of sun-dried brick, a little improvement over the mud walls of the earlier structure. Into the walls are built seventeen Christian symbols on carved tiles, most of which came from the catacombs. Two sets of old carved panels inlaid with colored stones, colored wood and bone, form the background of the chancel. The outside is plastered in red, the Chinese religious color.

The Ming Tao School is held annually for two months to train men and boys as volunteer lay evangelists for country work. The boys of whom there were eight this year are hand picked by the Bishop from the country stations. No fees are charged, but the pupils bring and cook their own food. Among the teachers was an old Christian gentleman, a zealous rural evangelist, a good example and a good comrade for the boys.

The mission radiates its influence in the community through many activities. A school of six grades for boys and girls thrives under the leadership of Mr. John

Sung, a "product" of the mission and a recent graduate of Yenching University. He is a great asset to the Church in co-operating with the local government in its program of mass education. Among the enterprises conducted on the compound are a free night school for adults, a short term school for illiterates (a one-year course given to the children of very poor parents), and a Saturday afternoon merchants' reading club. On Sunday morning the grounds are astir with a citizenship training class for men, run by the Church school staff and the police! All these pursuits are financed by the Provincial Board of Education.

In the primary school which is registered with the Government two-thirds of the pupils have received the parents' consent to attend the courses in religious education given as extra-curricula work. Included among these are three children of the non-Christian magistrate. A few girls in the school are boarding pupils, and are housed on the compound in charge of Miss Liu, the evangelistic

## THE SPIRIT OF MISSIONS

worker. Since one of the problems of the mission in Sian is the provincialism of the people, every effort is made to train members of the mission as leaders. To this end promising pupils are sent away to school whenever funds are available.

Miss Chi, also a native of Sian, is an able graduate nurse, whose work in public health in rural districts is a new venture made possible by the fact that local officials carry on one of their own public health units on the compound, thus caring for the school children free of charge.

The Dorcas Society met the day after our arrival in Sian. This group is made up largely of illiterate women who concentrate upon sewing, singing, and learning a few Chinese characters. This constitutes a section of the Women's Missionary Service League, as does the Altar Guild which was the first group organized by Mrs. Shen because of the great need for reverent care of the altar. We enjoyed the fellowship with these young Christians, whom we greeted in the name of the women of the Church in America.

Women's work is not confined to the compound. Several of the workers go once a week to the "slums" to minister to spiritual and physical needs of women and children, preaching to them and teaching them simple hymns. Bible classes are held weekly in two factories whose proprietors are members of the congregation.

Our day closed with a pilgrimage to Deaconess Liu's grave. You will recall that at the time of the siege of the city in 1926 she endured such physical hardship that she died in 1927, a modern martyr. Her tombstone, set up in the Christian cemetery by her brothers, one of whom is a priest of the Church in Ichang, commemorates her heroic service to her fellow countrymen.

Although there are no foreigners on

Bishop Shen's staff, he values the association with two foreign mission groups in Shensi, the English Baptists and the Scandinavian Alliance.

Our tour of the city included a visit to a Taoist temple and monastery built on the site of an old palace, where we were greeted by friendly priests. Here we saw what might be called a dispensary where sick people come to cast lots for medicine and then buy the medicine the lot suggests, afterwards returning to burn incense in thanksgiving. The beauty of the courtyards is exceeded only by the gardens and trees of the Confucian Temple. In this section of China Mohammedanism has its strongest foothold. We saw in Sian among other mosques what is supposed to be the oldest mosque in China.

As we passed through the streets in our glass-enclosed carriage, everywhere there were signs of new life stirring. Public museums are rare in China, but in Sian a small beginning has been made by the popular education movement and the public library to collect ancient relics as well as products of native industries. Health posters and exhibits give very up-to-date information to the crowds of people who daily visit the buildings. For the literate, reading rooms provide an opportunity to learn through books and magazines.

As we left Sian, I asked Bishop Shen what message he would like to send to American Church people. He said, "Ask them, please, to continue their support of the American missionary districts so that the Chinese Church may carry on this work." We have no direct financial responsibility for this mission, it is true, but our Chinese friends are eager for our spiritual support. They depend upon the intercessions of the Church for the fulfillment of God's will in their work with its many problems and its growing needs.

*The Quiet Day for Prayer on Armistice Day, Wednesday, November 11, gives all Christian people an opportunity to pray for the Peace of the World.*

# Layman Proposes Plan to Aid Missions

New York Vestryman, convinced of need for close link between missionary and a vigorous home Church, suggests way to its attainment

*By the Hon. Thomas C. T. Crain*

*Official Referee, New York County*

*A life time of public service has convinced Judge Crain of the value of an informed public opinion sustained by a "continuously functioning central" group. He believes that a similar group in the Church could contribute definitely to its forward movement. Judge Crain, who describes his plan in the accompanying article, is a vestryman of Trinity Church, New York, and a member of the Church Club of New York and the committee on religious education of the New York Federation of Churches. He has occupied many public offices in New York (City and State) including City Chamberlain, Tenement House Commissioner, City Judge, District Attorney, Judge of the Court of General Sessions, Justice of the Supreme Court, and Deputy Attorney General. He is now Official Referee of New York County.*

1 1 1

THE REQUISITE to missionary success is the possession by the missionary of the Apostolic Spirit. If this be lacking neither wealth, power, nor perfection of organization in the Church which sends him to the missionary field and maintains him there can supply its lack. Yet a missionary may languish in a foreign field and his efforts fail because of the want of home support. Thus viewed there is a close connection between a vigorous and aggressive home Church so organized as to exert influence where it is located and the missionary abroad. A plan therefore having for its purpose the development of strength in the Church at home may fittingly be presented to the readers of *THE SPIRIT OF MISSIONS* as a plan in aid of missionaries and of Christ's cause around the world.

This plan and the reasons for it may be stated briefly:

Establish and maintain in every city of our country having ten Episcopal churches officered by wardens and vestrymen a permanent committee composed of such wardens and vestrymen.

Such committees would range in size from perhaps sixty to six hundred men, meet once a month during nine months of the year, have a chairman, vice-chairman, and secretary, and without infringement upon any constituted Church authority be empowered to consider in the interest of sound morals and pure religion important, non-controversial topics.

What the backbone is to the body these committees would be to the Church. They would create solidarity, supply the present want of adequate unifying agencies, and increase the power, influence, and usefulness of the Church.

Political parties have long since learned the importance, yes, the necessity of similar continuously functioning central organizations and do not rely for the maintenance of party strength upon their annual conventions. In this respect they illustrate the truth that the children of this world are in their generation wiser than the children of light.

Parishes pursue so far as parochial interests are concerned their individualistic ways and the average Churchman is too seldom made conscious of his relationship to a large and extended organization and his membership in it.

The only opportunity given to a Churchman today to meet in an assembly with other Churchmen is at General Convention and provincial and diocesan synods. The number of Churchmen to

## THE SPIRIT OF MISSIONS

whom such opportunities come is limited; the occasions infrequent and at long intervals.

Church clubs have been established to meet, in part, the need of group gatherings of Churchmen, but they fall short of accomplishing the purpose attainable by the proposed committees.

In such committees Churchmen would find themselves face to face and soon heart to heart, in central bodies concerned with the deeper and better things in life. The influence upon the lives and the characters of those thus meeting would be broadening. They would be inspired with new courage. They would acquire a sense of the power and of the responsibility of the Church of which they were members and their zeal and awakened ardor would make them an increasing force for righteousness in the city of their residence.

If we turn from what may be called the psychological side, reflection will convince that the civic and religious weight which would be attached to the considered views of any such committee presents another reason for their establishment. The views of any such committee would have weight because they would not be those of one man but those of a considerable group. They would have weight because of the standing of those composing the group; they would have weight because of the Church to which those constituting the committee belong.

If it be asked what would be the nature of some of the subjects which such a committee might naturally consider, the answer might well be the matter of church attendance and ways and means to in-

crease it; the promotion of religious education; the stimulation of interest in the young in the life of the Church, including its Mission both at home and abroad. It could investigate and report upon the needs of the various charities and institutions of the Church in the city in which the committee was functioning and such investigation could include a study of the respective spheres of such activities, their claims for moral and financial support, their embraced and their neglected opportunities, the uncovered fields, the instances of unwise duplication, the wisdom of creating an annual fund for their support and maintenance, and the apportionment of such fund by an informed, unbiased, and central body established in the city in which the committee was acting. The committee could consider what the parish was doing in the missionary field and whether in that field it was measuring up to its opportunities and responsibilities. It could study and weigh proposed legislation as viewed from the standpoint of morals and the Church and could also, from these standpoints, pass upon the influence of given books, publications and theatrical and motion picture productions.

But why go further; these are but a few of the many important, non-controversial matters which such committees could consider and the consideration of which would not infringe in the slightest upon any constituted Church authority.

No such committee, of course, should be established without the approval of the Diocesan and that of at least four-fifths of those who, if established, would constitute its membership.

*The Subscription Order Blank enclosed with this copy of THE SPIRIT OF MISSIONS is not a renewal notice; it is a timely reminder that the magazine is ready to help its readers solve the Christmas gift problem. Check over your Christmas list now, fill out the enclosed order blank, and mail it today. Your friends will appreciate this gift which lasts through the year. And, of course, we shall send an appropriate card in your name announcing the gift.*

# Mexicans in Arizona Respond to Church

Worship—the heart and foundation of Golden Gate and Alhambra Missions, combined with the workers' personal influence brings results

*By the Ven. J. Rockwood Jenkins  
Archdeacon, Missionary District of Arizona*

**W**HAT'S THE MATTER, Maria, why don't you eat your cookie; don't you like cookies, Maria?"

"I want to take it home to my mama."

This often happens at a "picknicky" among the children of the Church's Mexican missions in Arizona. No matter how hungry these little ones are, and they are always hungry, as soon as the food is passed out, each child puts aside something for mama or a little brother or sister. It was quite a problem at first, for we knew that the children needed every mouthful of food we could give them, and yet we did not want to discourage their wish to share their good things with others. So we provided extra food at all our picnics and parties, making due allowance for sharing. This happy disposition seems to be quite characteristic of the Mexican people and is revealed in many ways. It is most fitting, then, that the Church should share its privileges with these people.

Beginning six years ago in a most unpretentious way, at Alhambra a few miles northwest of Phoenix, and eight months later at Golden Gate, southwest of the city, the Church now has two very active missions to Mexicans engaged in all kinds of projects, religious, educational, and charitable. These missions are carried on under the Archdeacon as *El Superintendente de las Misiones Episcopales Mexicanas*, assisted by the Rev. José H. Pagán, who came to the Church from the Presbyterians, and two women workers, Miss Isabel Beauchamp, who came to us almost at the beginning, and Mrs. Ethel Swisher of the Cathedral parish in Phoenix, who joined us a year later.

Miss Beauchamp has Golden Gate as her special field of activity and Mrs. Swisher, until recently at Alhambra, now serves the Cathedral Social Settlement for Mexicans.\* In addition to these workers, many volunteer helpers, chiefly from the Cathedral congregation, as well as some native teachers from the Mexican people, themselves, have assisted.

Since Mr. Pagán's advancement to the priesthood, and because he resides at Golden Gate, he has made that mission his special field of activity, although he continues to help at Alhambra and elsewhere, as needed. As Archdeacon, I am *El Superintendente* of all the Mexican work, but I consider Alhambra my special field for direct activity. Of course, we help each other in many ways, and when I have to be away in other parts of Arizona, Mr. Pagán looks after Alhambra. Often also I make "archdiaconal visitations" to Golden Gate.

The work is primarily religious and spiritual, and although many forms of activity are going on all the time, as this story will show, yet everything is centered about, and derives its inspiration from our underlying motive to influence the lives of these Mexican people and to build up the Kingdom of God among them, by whatever means possible.

\*The Cathedral Social Settlement, the most recent advance in the Church's ministry to Mexicans in Arizona, was made possible through the gift by a Prescott Churchman to Bishop Mitchell, of four city lots in the heart of one of the neediest Mexican colonies in Phoenix. The property has been turned over to the Cathedral and a Board of Managers headed by Mrs. Swisher as superintendent appointed. The old mission buildings at Golden Gate are to be moved to this new mission, the Junior League promises co-operation, and the National Youth Administration is to provide teachers and other workers. The religious aspects of the settlement are to be under the Archdeacon as superintendent of all Mexican work.

Therefore the center of our whole work is in our Sunday services and Church schools. At each mission the service and the school session are blended together as one unit, with but a brief intermission between. Those who come at the beginning stay right through, and we are careful not to make the whole thing too long, although these people, even the children, are not much bothered by "longsomeness."

At the service we use the regularly revised Prayer Book in Spanish, the people participating with sincere earnestness. Those who cannot read, learn easily by rote. They are so eager to take part that some of them insist on reading with the minister the parts intended for him alone. There are vested choirs of children but the congregations join in the singing, chants and all, as they should. The missions have no Hymnals with music, except for the organists, and everybody sings by ear. All new music is at first rehearsed and used by the choirs and then gradually the people take up the air. The contralto girls also sing by ear, making up their own harmony. The regular Sunday service is Morning or Evening Prayer, the lessons being read by young lay readers, one of whom has been trained to conduct the whole service. As there is no authorized Spanish Hymnal, the book prepared for the Church in Puerto Rico is used in church while for Sunday school and the informal services a very good Gospel Hymn Book is used. The Spanish language being considerably more wordy than the English, there is great difficulty in adapting the words of the chants to the music in the regular American books, but we are becoming quite expert in adapting the syllables to the notes.

The Holy Communion is celebrated at the regular morning hour one Sunday in the month and an early celebration only occasionally. The Communion Service is, of course, a most reverent act of devotion and very instructive to the congregation. It has a fine influence, and the young children, as well as others, who would not come to an early service, are benefited by the celebration at the regu-

lar hour and receive from it a valuable training. During Lent and on other occasions, we have special weekday services, which are often of an informal nature and are attended by some who do not come on Sundays. This is especially true when we have stereopticon pictures. They are an excellent means not only of entertainment but of wholesome instruction. Twice a year we have a three-months period of special instruction for Confirmation. Many attend these classes, although comparatively few "come through" to receive the Laying on of Hands. This is as it should be, for we have to be careful in the selection of candidates. No great effort is made to secure new members, for we realize that most of the people have been members of the Roman Church, and some of them members of Protestant bodies, and we are not bent on proselyting. But when after thought and study, some of them express a sincere desire to become actual and active members of the Church, then they are presented to the Bishop. In the case of young persons the parents must give their consent.

VARIOUS ORGANIZATIONS are maintained at both missions, the most active being the W.A. and the G.F.S. At their meetings, and frequently at the Sunday services, special emphasis is laid on the missionary idea, teaching about our Church's work in foreign lands and among our Indians at home. Although most of the people are in straitened circumstances, nearly all being on relief, and so can give very little in offerings, they gladly contribute what they can, especially in the Lenten boxes and in the United Thank Offering boxes. The story of the Good Shepherd Mission to the Navajos at Fort Defiance, Arizona, always makes a strong appeal and in the Advent season, they give their special offerings for this work. The Navajos too are interested in the Mexicans, as they often hear about us, and they often send their offerings for our work; a beautiful example of missionary sharing.

The missionary educational programs do not consist alone in instruction in the

## MEXICANS IN ARIZONA RESPOND TO CHURCH

work of other fields, but also in the implanting in the minds and hearts of our people, young and old, a genuine missionary spirit and purpose. We constantly set before our young people the idea of becoming missionaries themselves among their own people, serving right here in various capacities, and later assisting actively in such new mission stations as we may open in the future. We even carry the idea further, for there are several of our G.F.S. girls who are thinking seriously of careers of missionary activity, as teachers, nurses, and musicians, and we have in mind for them the "offering of life." But our ultimate goal is not just this work at home, but something further off. We hope to train missionaries for the Church in Mexico, selecting those of the young people who were born there. We are trusting that by the time they are ready to go the Mexican Government will be able to admit them, as native Mexicans, to help in the Church there.

The Boy Scout organization has proved a useful agency to reach the boys. At Alhambra we have a very good troop. Practically a community troop the boys coming, some of them from a mile away, it is organized under our sponsorship and more than half of the members attend Sunday services. From these, whom we may in a special sense call our own boys,

we select members of a group of "Church Scouts," initiating them with appropriate ceremonies. They receive special instruction along Church and missionary lines, and from their number the crucifers are selected.

**M**OST OF THE people are unskilled seasonal laborers, although there are some of a different classification. Cotton picking in the fall and early winter, lettuce and melon culture in the spring and early summer, all at piteously low wages, with work in the box factories for a few at irregular intervals but at better wages, is about all the people have to do to earn a living. They are almost better off under welfare relief than they were before, but even so they hardly get enough to keep soul and body together. Consequently many of them are far from well and strong, suffering as they are, from undernourishment or malnutrition. This is especially true of the children, who are easily predisposed to tuberculosis and many other ills. Time and again the public health officials who examine the school children send in reports of the little Mexicans that they are in a rundown condition, with the added comment "undernourished." All this gives us our great opportunity and our very great task. In coöperation with the various health agencies, such as the County



ARCHITECT'S SKETCH OF GOLDEN GATE MISSION

This church and parish house to serve the Mexicans living southwest of Phoenix rapidly is becoming a reality

Health Department and the Phoenix Social Service Center, we are at all times trying to help the difficult situation. Almost every day we are taking children, and adults, too, to one or the other of these public clinics for all kinds of treatment. But oh, the time and energy it takes; the long waits in crowded waiting rooms, the careful following up of each case with the medicines prescribed, and the frequent return trips for further examination and treatment! Often a doctor's visit is needed, but the county doctors have so many cases to attend to in every direction that it is usually difficult for them to respond quickly, unless it is a serious emergency call. So we ourselves frequently have to act, and act promptly. We step to a telephone and generally manage to get in touch with a doctor. We have already taken temperature and pulse, which we report, describing symptoms as well as we can, and then listen most carefully to the doctor's instructions for immediate action until he can come. Then our well-stocked medicine closet provides for the immediate needs. Often we are able to do all that is necessary, so that the doctor does not have to come, much to his relief. Now and then the health officials conduct clinics at our missions, looking after babies and giving vaccinations and inoculations to the school children. Occasionally we take groups of children to town for tonsil operations which, of course, have to be carefully followed up. Once in a while there is a bad appendix that must be removed at once. Then the leading hospitals open their doors, at the county doctor's request, and we are kept busy with our special visits. The hospital authorities and the nurses know us pretty well and are very kind to us.

The principals and teachers of the district schools nearest our two missions always have been ready to coöperate with us and help us in many ways. When we want any of our children to come to a special morning service, as on Ash Wednesday and Good Friday, we have only to send the lists of their names to the teachers and the children are dismissed.

On the other hand we always urge the children to be regular in school attendance, and try to secure the coöperation of their parents, who are very indulgent to their little ones and easily find excuses to keep them at home. We also work in harmony with the Americanization programs of the schools, and in our mid-week activities use the English language as much as possible. The meetings for the women, however, have to be in Spanish, because very few of them can speak English, but we encourage and help them to learn English. Services are entirely in Spanish, but in Sunday school we have classes in both languages.

**T**HE HEART and foundation of all this work, whether missionary instruction, religious education, or social service is centered in our worship, and in contacts with young and old, personal influence is exerted everywhere. This cannot be described or appraised in words, much less in statistical report, but if it were not present the whole work might well be given up. The quiet, forceful influence, especially of our women workers, is producing results in the lives of the people whom we serve, and is radiating out into their communities. In fact, we are eager to expand into new fields as soon as financial conditions make it possible. Already we are surveying certain possible locations for our next mission, and our young people are preparing themselves to help in whatever new work we undertake, if it is not too far away.

One great need is for real churches. The present buildings are combination affairs, which have to be used for both distinctly religious purposes and for all the educational, social, and clinical activities as well. Fortunately a beginning toward better buildings has been made. A church and parish house at Golden Gate are nearing completion. At Alhambra we have not been able as yet to find a suitable plot of ground for the kind of buildings we need, although we have a little money in sight for their erection.

# The Spirit of Missions

## PICTORIAL SECTION



THE REV. A. H. BEER REPRESENTS SANTO DOMINGO SCOUTS AT ENGLISH JAMBOREE  
Church's missionary after presenting picture made by his Boy Scouts received the Medal  
of Merit from Chief Scout, Lord Baden-Powell (see THE SPIRIT OF MISSIONS, October,  
page 439)



CHILDREN ATTEND CHURCH ARMY MISSION, HAMPTON BEACH, N. H.  
For the second season, an important summer activity of C.A. was its outdoor witness from early July to Labor Day at Hampton Beach. The three children's missions were attended by about two hundred boys and girls (see page 525)



NOT ALASKA: BUT ST. JOHN'S CHURCH, YONEZAWA, JAPAN  
Bishop Binsted has sent the Rev. Frank Moss and three recent Japanese graduates of Central Theological Seminary to this isolated post as preparation for future service in other remote missions of the Tohoku (see page 517)



ST. MATTHEW'S CHURCH, TECALCO, MEXICO, DEDICATED SEPTEMBER 20  
A real Mexican *fiesta* marked the opening of this first Episcopal church nestling in the  
shadow of snowcapped Popocatepetl. The Rev. Daniel Romero is in charge of the con-  
gregation, composed of poor peasant farmers (see page 483)



© Wide World Photo

COMMITTEE IN CHARGE OF BRUGLER REST HOUSE, WHITE PLAINS, N. Y.  
On October 5, the Rev. Franklin J. Clark (center) dedicated the house given to National  
Council by Mrs. Charles E. Brugler (third from left) for a rest house for active clergy  
and other paid Church workers (see October number, page 439)

# House of Bishops and Pan-American



*The Church in Canada was represented at the Pan-American Congress by (left to right) the Bishops of Huron, Montreal, Algoma, Kootenay, and the Yukon. Archbishop Owen was also present but is not in this picture*



*The Bishop of Chi. Stewart, in whose held, with the Rt. of Indianapolis, w*



*Prominent among the Bishops at the Pan-American Congress were these leaders from the West Indies and Central America: the Rt. Rev. E. A. Dunn (British Honduras), the Most Rev. Edward Hutson (Antigua) since deceased, the Rt. Rev. Harry R. Carson (Haiti), and Archdeacon Tonks*

*(Below) The more pated in the annual ton, October 12-15, of the House*



# Congress Meet in Evanston, Illinois



Rev. George Craig  
the meetings were  
M. Francis, Bishop  
over the sessions

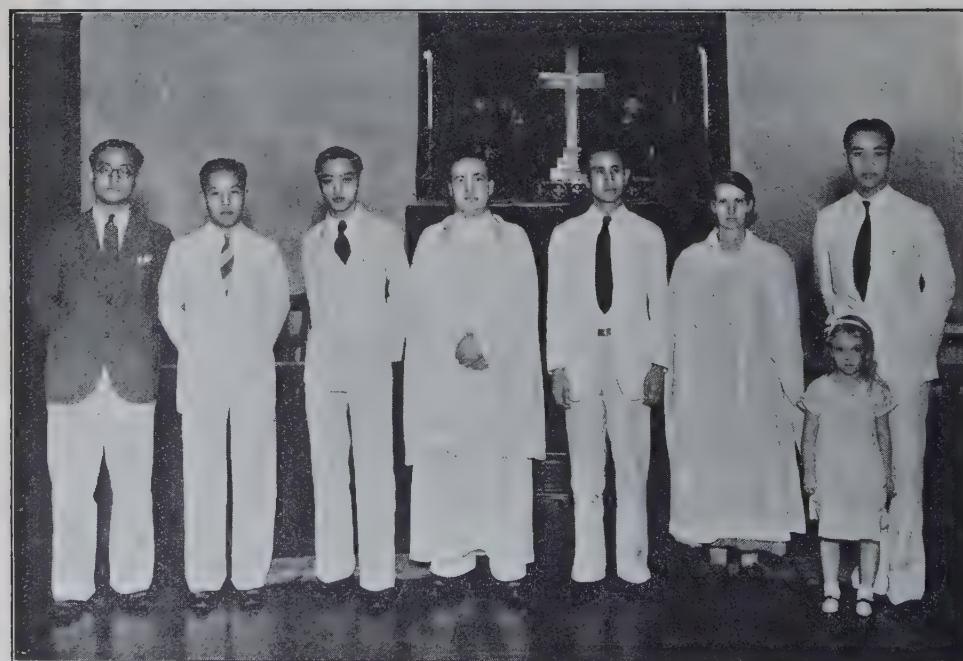


Some American Bishops who participated in both meetings: the Rt. Rev. B. H. Reinheimer, the Rt. Rev. T. R. Ludlow, the Rt. Rev. Benjamin D. Dagwell, the Rt. Rev. Wallace J. Gardner, the Rt. Rev. Frank E. Wilson, and the Rt. Rev. David Lincoln Ferris





CHURCH SCHOOL OF FIFTY-YEAR-OLD CHINESE PARISH IN HONOLULU  
On September 30, St. Peter's Chinese Church passed the half-century mark. Founded by  
the Rev. H. H. Gowen, now a professor in the University of Washington, Seattle, during  
his service as an S.P.G. missionary, the parish is now in charge of the Rev. Y. Sang Mark



BAPTISMAL GROUP, ST. STEPHEN'S CHINESE CHURCH, MANILA  
The Rev. and Mrs. Henry Mattocks with a group of new Christians including the  
manager of a Chinese newspaper, a former vice-president of Amoy University, a former  
officer in General Feng's army, and a local merchant



GRADUATES OF 1936, ST. ANDREW'S PRIORY FOR GIRLS, HONOLULU  
Both St. Andrew's and Iolani School for Boys continue to set high standards for youth  
and to give them practical training. St. Andrew's enrollment of nearly three hundred  
girls includes Hawaiian, Chinese, Caucasian, and others



VACATION SCHOOL CHILDREN, ALL SAINTS' CHURCH, ST. THOMAS, VIRGIN ISLANDS  
Nearly one hundred boys and girls participated in this summer enterprise carried on by  
Deaconess Harriett H. English, which culminated in the presentation of a mystery play,  
*The Burden Bearer*. Attendance throughout the sessions was nearly perfect

# SANCTUARY

## THE CHURCH'S MISSION

*Our first responsibility is the Church's Mission to the world . . . . We must go forward.—THE HOUSE OF BISHOPS.*

**T**HOU SHALT show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of all the ends of the earth, and of them that remain in the broad sea; who in his strength setteth fast the mountains, and is girded about with power; who stilleth the raging of the sea, and the noise of his waves, and the madness of the peoples. They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee.

## THE CHURCH'S SPIRITUAL LIFE

*The Forward Movement has already inspired many of us with a new consecration to the purpose of God . . . . We pray his continued blessing.*

**O** GOD, HOLY GHOST, Sanctifier of the faithful, visit, we pray thee, thy people with thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together we worship and glorify as one God, world without end. Amen.

## THE UNITY OF THE CHURCH

*The unity of the Church is fundamental both to the extension of the Kingdom of God and the Peace of the World.*

**A**LMIGHTY AND everliving God, we humbly beseech thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

## THE PEACE OF THE WORLD

*The Peace of the World is of vital concern to the Church . . . . Only as men submit themselves to the reign of God can they find abiding peace.*

**A**LMIGHTY GOD, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. Amen.

# Brotherhood Leads Men and Boys to Christ\*

From a single parish group, organization has grown to include chapters throughout United States and in fourteen foreign countries

By Benjamin F. Finney, LL.D.

President, *The Brotherhood of St. Andrew*

**A**T A CONFERENCE on evangelism, held at the College of Preachers in Washington, a representative of the Brotherhood of St. Andrew was called upon to speak of the opportunity and value of the Brotherhood in this work. He said:

I shall need but two minutes to make my speech, and it is this: The Brotherhood of St. Andrew is and always has been numerically a small organization, enrolling only about two per cent or less of the man power of the Church. This conference here is composed of persons invited because of their special interest and outstanding leadership in the work of evangelism. I would like to know what proportion of these leaders in the Church's work are or have been members of the Brotherhood. Will you please stand?

By actual count, seventy-five per cent of those present stood.

Recently the Bishop of Alabama, the Rt. Rev. William G. McDowell, stated that during his four years at college, about twenty-five young men were at one time or another members of the Brotherhood chapter in that college; and of the twenty-five, thirteen afterwards entered the ministry of the Church.

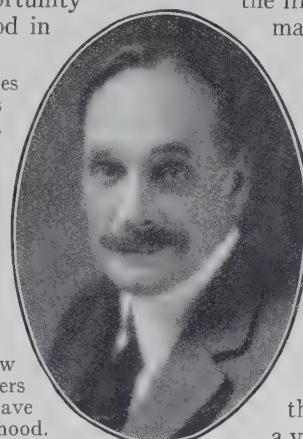
These two incidents indicate that from this relatively small organization of men and boys has come a large proportion of the effective leadership of the Church, including by the way, the present Executive Secretary of the Department of Foreign Missions of the National Council, John Wilson Wood, who is a former Gen-

eral Secretary of the Brotherhood. What is there in the basic principles or operating program of the Brotherhood which enables it to make such a contribution to the life of the Church? The reason may lie in such facts as follow.

The Brotherhood began as a young men's organization, and after a period of predominantly adult membership, it is today steadily returning to its original emphasis upon youth. The original Brotherhood chapter was formed in 1883, by a group of boys, eighteen to twenty-four years of age, in St. James' Church, Chicago, and it was only with the passing of years that the average age of Brotherhood members rose. For some time the

necessity of steadily recruiting the ranks from the younger group was not adequately realized. Today, youth is again the center of the battle line, the "shock troops." The vision of youth leads to the achievement of maturity; the daring and originality of those young men half a century ago in saying that laymen, even young laymen, could and should participate actively in the spiritual work of the Church, has borne fruit a thousandfold.

The Brotherhood began as a laymen's organization and has so continued. It is an expression of the "priesthood of the laity," an opportunity for the ordinary man, without special training but with a sincere and earnest desire to be of service in the spread of Christ's Kingdom. We of the laity have too often been inclined



DR. FINNEY

\*This is the seventh in a special series of articles on the work of the Coöperating Agencies. The eighth and final article will appear next month.

## THE SPIRIT OF MISSIONS

to leave to the clergy all specifically "spiritual" work of the Church, contenting ourselves with attending services, contributing in the Every Member Canvass, sometimes assisting in directing the business affairs of the Church, and participating in its social fellowship. But the Brotherhood reminds us that "the Christian Church is the repository and trustee of a revelation of God, given by Himself, which all members of the Church are bound to transmit to others, and every member of the Church, both clerical and lay, is called to be a channel through which the Divine life flows, for the quickening of all mankind."

The Brotherhood challenges us with a difficult but supremely worth-while objective: the spread of Christ's Kingdom among men and boys. Real men, and especially young men, do not want a "soft snap"; they are appealed to by what William James called, "the moral equivalent of war," something which calls for effort and heroic sacrifice, demanding "the utmost for the highest." The response numerically to a high and difficult task may not be as immediate and widespread as an appeal to lower motives or for a lesser objective, but it is more dynamic and more lasting.

The principles of the Brotherhood as expressed in the Rule of Prayer and the Rule of Service are simple and definite; the program through which these principles are put into practice, is flexible and adaptable to all sorts and conditions of parishes. The objective and the rules of prayer and service are fixed; the particular methods in each case are determined locally by the needs and opportunities of the parish, as interpreted by the chapter under the guidance of the rector.

Church attendance campaigns, the monthly Corporate Communion sponsored by the Brotherhood for the men and boys of the parish, Bible classes, bringing men and boys to baptism, confirmation, and the Holy Communion, extension work for the Church in the community through prison visitation and services, hotel invitation to Church services, mission Sunday schools, lay-reading, are

among the better-known activities of Brotherhood chapters, but there are also many others.

In the little village of Lumberton, North Carolina, in a mission of twenty-four communicants, one member of the Brotherhood chapter, Mr. C. B. Fry, on successive Sundays brought to the Church service eleven, twenty-three, thirty-four, and forty-nine persons, respectively. A chapter in Nashville has largely maintained a mission Sunday school for several years; a chapter in West Virginia, during a year's interregnum in the rectorship of the parish, maintained the regular services in the parish and carried on some nearby mission work for which the parish was responsible. A chapter in a suburb of Philadelphia brought forty to confirmation one spring; and in another parish, in Elmira, New York, the three chapters (men's, young men's, and boys') brought seventy-five to the confirmation class.

The Brotherhood has emphasized personal prayer and corporate worship, especially through the Sacrament of the Holy Communion. Brotherhood chapters observe the third Sunday of each month with a Corporate Communion; and for nineteen years past the first Sunday in Advent in each year has been the time for a nation-wide Corporate Communion of men and boys, sponsored by the Brotherhood, at which the estimated total attendance has been from seventy-five thousand to one hundred thousand, annually. On Washington's Birthday, another Corporate Communion is observed, in which the various parishes of a city usually unite. The service is followed by breakfast.

With these principles and policies characterizing its work from the beginning, it is but natural that the organization spread from a single parish chapter to a world-wide organization with branches in fourteen foreign countries, including Canada, Mexico, England, Australia, New Zealand, Japan, China, Brazil, Liberia, and the Philippine Islands.

The development of the Brotherhood

of St. Andrew in Japan has been especially gratifying. The first chapter in the present organization was formed in 1931, by Paul Rusch of St. Paul's University, Tokyo, following correspondence with the Brotherhood headquarters in America. Japan now has a national Brotherhood organization embracing approximately fifty chapters, with an annual training conference and intensive effort for baptism and confirmation. (See *THE SPIRIT OF MISSIONS*, June 1936, page 255.)

Meanwhile, the Brotherhood has pioneered or coöperated in many important activities of the Church. The Older Boys' Training Camp Conference was pioneered in the Church by the Brotherhood, and then (where it was not continued by the Brotherhood) was turned over to other agencies as rapidly as they were able to handle it. Noonday Lenten services have been for many years a characteristic Brotherhood activity and are now carried on in many cities, under the auspices of the Brotherhood or otherwise. Adult Bible classes, Men's Clubs, Lay Readers' Leagues, all have been initiated by the Brotherhood as a part of its service to the Church and as affording a field for specific Brotherhood work.

During the World War, a noteworthy work was carried on by the Brotherhood among the soldiers and sailors in training camps and on the battlefield. This work required the services of over eighty special field secretaries, enlisted, trained, and directed by the Brotherhood, through the War Work Commission, of which Walter Kidde of Montclair, New Jersey, was chairman. In the Bishops' Crusade, the Executive Secretary (Leon C. Palmer) was a member of the Brotherhood staff loaned to the Commission on Evangelism, and the publicity director was a former Brotherhood secretary.

Brotherhood chapters are operating under many and varied conditions. There are a number of college chapters, and three or four prison chapters. Among the Sioux Indians of South Dakota and Nebraska, there are thirty active Brotherhood chapters; there is a chapter in the Philippine Islands, among the tribes who

were formerly headhunters. The literature on work among boys and men, issued by the Brotherhood, has been used almost all over the world.

What shall be the future of the Brotherhood? Like all other activities of the Church, it has suffered and suffered severely from the depression, but although with a reduced budget and staff, it has carried on, "strengthening the stakes" when it could not "lengthen the cords." Now that the tide is beginning to turn, the Brotherhood also is feeling the effects of the improved conditions. An added emphasis is being given to its Young Men's Division so that this will increasingly become the very heart of the Brotherhood work; provincial conferences and conventions of young men are being held; provincial organizations are being formed by these representatives of the youth of the Church; and in many parishes a plan of correlating the Brotherhood chapter and the Church school class is being operated with marked success. In some cities conferences of young men on Religion and Life, dealing with the difficulties in Christian faith and life that are felt by modern youth, are being held by the Brotherhood. Hundreds of parishes have used the Faith and Youth program of the Brotherhood, a six-day mission for older boys and young men of high school and junior college age, from which a number of baptisms and confirmations have resulted. In Lent of each year, from seven to eight hundred parish groups meet weekly to study and discuss together one of the four courses in personal religion (entitled respectively Knowing the Christ, What It Means to be a Christian, Reality in Religion, and A Living Faith for a Changing Age), prepared by the Brotherhood.

In the words of a great missionary, "There is daybreak all along the line," and as the Presiding Bishop, the Honorary President of the Brotherhood, said sometime ago: "The time for holding on has passed and the time for going forward has come."

This challenge, the Brotherhood of St. Andrew purposes to meet.

# Read a Book

*Recommended by the Rt. Rev. Robert Erskine Campbell, O.H.C., S.T.D.*

*The Rt. Rev. Robert E. Campbell, O.H.C., our guest commentator this month, is the retired Bishop of Liberia. A pioneer in the Holy Cross Mission to the Liberian Hinterland, Dr. Campbell was elected Missionary Bishop in 1925 and served as chief pastor of the Church in Liberia for a decade, resigning at the close of 1935. His long service in Liberia gives his comments on books about Africa a peculiarly authoritative flavor and our readers will not want to miss Christ in the Great Forest about which he writes here.*

*Bishop Campbell also has written a brief reading course on Africa which it is expected will be published soon. Further announcement concerning this pamphlet will be made in an early issue.*

1 1 1

**W**HEN WRITING about Africa, the very hardest thing to catch is the background. There are books and books about the Dark Continent, many of them very fine in every way except this one. They fail to give the setting to the story.

It is with delight, therefore, that we hail *Christ in the Great Forest* by Felix Faure, translated by Roy T. House (New York, Friendship Press, \$1), a set of missionary tales which does manage to carry the atmosphere in which they were enacted. M. Faure is a lay missionary of the Paris Evangelical Society, and has been connected with the African work for more than forty years. During that time he has seen and heard much. It is related of him that in his consecrated efforts to raise the standards of farming among the native peoples of the Ogowe River and its tributaries he has not only endeared himself to them personally, but has learned facts and secrets about the land and the people for which others have

searched in vain. His station, it may be noted, is farther up on the same river as that on which Albert Schweitzer has labored so long and so effectively for the healing of tropical disease.

In the first place, the name of the book is well chosen: *Christ in the Great Forest* describes it exactly. If M. Faure had spent his ink and ingenuity trying to set forth a detailed account of the customs and daily life of the Fang natives, he could have said no more than is contained within the pages of these fifteen tales. We lose a great deal, as always, by not being able to read the work in its original French; but the translator, Mr. House, has done well. Not the least helpful part of the book are the explanatory notes on the various native customs and beliefs, by Mrs. J. H. Schwab, herself a veteran Presbyterian missionary in Kamerun, a district just to the north of Gabun, where M. Faure worked and lived for so long.

We have said that the title is well chosen. They are stories of the African Bush, and of how the power of Christ can penetrate what we often think of as the "outer darkness." Here we see the native trickery and utter lack of any definitely uplifting religion or morality. Here we have the answer to the idealistic school of Rousseau, which created the fashion for the unspoiled and noble savage; which unspoiled and noble creature never did exist, and never will. To realize that M. Faure is relating not fiction, but what his own eyes have seen, and what he himself has experienced, should make even the most obdurate realize the moving and cleansing power of the Gospel of our Lord. It is, quite literally, a tale of Christ in the Great Forest.

When we read of No, and of Na, and of Efira—but you must read of them for yourselves. They are thrilling. I am not ashamed to testify that, inured as I am

## READ A BOOK

to everything African, I sat up for the best part of one night to finish the book. I simply could not lay it down before I had turned the last page.

All the stories deal with the cost of bearing witness to Christ, and of the converting power of His Gospel, in the face of magic, superstition, and hostile public sentiment. Sometimes membership in the "New Tribe," as the Christians were called, meant social ostracism, or even death. One who understands Africa can read between the lines, and shudder at what he knows must have taken place in certain situations; but there are tales to shame the indifferent here at home, and tales to instruct even the most ignorant.

Apparently there is no special plan in the grouping of the stories, but they certainly find a magnificent climax in the last one, *Unless the Grain Die*. There had been famine in the land, and the native evangelists ate whatever they could find.

The old missionary (M. Faure writes), sparse-haired and with his beard grown white as snow, is alone at his post. His family is in the land of the white men. The New Tribe cherish him affectionately and encourage him. He has talked to them a great deal of the Ovan district, of the wretched heathen, of the too few and scattered evangelists, of the work to be done.

The New Tribe understand, pray, send offerings. The old missionary wants something more, something more and better. At the Christmas festival and then at the festival at Easter time, the lost sheep of the Ovan district are brought home to the consciousness of the New Tribe:

"And they must hear my voice, says Yesu, and I must bring them, and there shall be one fold and one shepherd."

Two moons more and the dry season comes.

The old missionary, in his house on the hill, talks with several of his white friends. They talk of the New Tribe, of the conquest of the lost sheep at Ovan, at Oyem, and at many other places.

All at once, at the landing at the foot of the hill, several men, women, and children disembark, fasten their canoes, and start resolutely up the narrow zigzag path which leads to the missionary's house.

They arrive and stand in a group before the veranda.

The old missionary goes out to greet them. He recognizes them. They are his children, certain young members of the New Tribe.

"What is the matter, children? What do you want?"

"O father, you told us to think of the lost sheep of Ovan. You called on us in God's name to let them hear His voice. Here we are, we have come."

It is Ekwagha who is speaking.

"O my children, have you thought it over well? Twelve days' journey into the Great Forest. You will be thrown among people whom you do not know. You will not remain in the village of the white man. You will go farther, five days, eight days, farther among the cannibals. And if these people abuse you, rob you, take your wives and your children, or if they go even so far as to kill you . . ."

"We belong to the Lord . . ."

"And what of you women? Have you thought it all over, too? Twelve days' journey . . . And it is your custom that the women carry the baggage and provisions, as well as the children. You will be far from your clans, at the mercy of the cannibals. It is possible that they will kill your husbands and your children before your eyes."

"We belong to the Lord," the women repeat.

"But tell me, Ekwagha, why did you decide to go to Ovan?"

"O father, when I was still a little child, out there with Ebinyam in the Great Forest, I saw Nguma die. Then, when the famine came, I saw Ela and Bedole go. Nguma used to say: If the grain die, it will bear much fruit."

There are fourteen men. Several of them are married and are the fathers of families. Because God has called them, they offer themselves to God and to their heathen brothers.

The grain of wheat, thrown by the hand of God across the Great Forest, passing through sacrifice, trial, suffering, death, has borne a magnificent harvest.

**Your Pledge at Work.** *The Pictorial Section of last month's issue of THE SPIRIT OF MISSIONS (October) is now available in separate pamphlet form under this title at two cents a copy or \$1.50 a hundred. Give it wide distribution in this year's Canvass.*

# The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*  
223 West Seventh Street, Cincinnati, Ohio

## The Church Overseas Goes Forward

**I**NDIA. On her return from India and other parts of the Orient Miss Margaret I. Marston, Educational Secretary of the Woman's Auxiliary, reports:

The Church in India is moving forward too. Sponsored by the National Christian Council, a Forward Movement in Evangelism is in progress, the keynote of which is Christian witness.

Impetus was given to the movement by Mr. Gandhi's statement that he wished "the Christian movement would confine itself to activities for the amelioration of the physical and social conditions of the people without disturbing their religious faiths." The Standing Committee of the Diocese of Dornakal in recommending the Forward Movement to the people of the Church expressed its conviction that "one important function of the Christian Church and every member thereof is to bear witness before all men, by life and word, to the Gospel of the revelation of God in Jesus Christ. We do this," they said, "in accordance with the command of our Lord and with a view of sharing our highest happiness with our fellowmen."

Bishop Azariah in a sermon on witnessing in the home questioned his congregation concerning religious practices in their homes, asking, for example, how many persons were really having family prayers. The questions were not rhetorical; they demanded an answer then and there. In the course of this most illuminating sermon period, in which the Bishop read the story of Ruth and Naomi, and in which the people participated by answering queries often with passages from the Bible, he called upon men, women, and children to show forth in their home life the power of the Christian faith.

**JAPAN.** The Forward Movement in Japan has been promoted by the Brotherhood of St. Andrew. The Executive Vice-President, Mr. Paul Rusch, reports:

Nearly twenty thousand copies of Forward Movement material were translated

and distributed up to June 17, 1936. Each month shows an increasing sale of the booklets, as they become better known. A very definite eagerness is shown by clergy, missionaries, lay men and women in the Forward Movement. Every diocese of the Nippon Sei Ko Kwai has ordered copies of the Forward Movement booklets for distribution. These orders also include the churches in Manchuria. Poole Girls' High School, Osaka, requested seven hundred copies. Only fifty could be supplied.

The Brotherhood's goal is an unrelenting ten years campaign to win one hundred thousand new men to Christ through baptism and confirmation. This goal is to be approached in three ways: through schools and parishes; through backing up at least one rural demonstration in each of the nine rural dioceses; and through the Forward Movement. The technique is a personal evangelism campaign which means "man get man."

**BRAZIL.** The Rev. A. C. Zabriskie, of the Virginia Theological Seminary, recently visited the Church in Brazil. He comments: :

Within the past year there has been developing a movement similar to our own Forward Movement. Some of the clergy felt very strongly that the Church was in need of deepening its spiritual life, increasing its missionary activity, and making more effective the witness of life and work. As a means to this end, the Bishop requested the Chaplain of the Southern Cross School to spend his summer vacation organizing chapters of the Brotherhood of St. Andrew, modified to fit the Brazilian scene, in the various parishes of the State. These new men's groups will probably be important elements in any forward movement. They are genuinely missionary groups; they demand activity, devotional and evangelistic; they are meeting with good response. They have begun several new missions similar to the one they started at Santa Maria. At Belem Valho, for instance, they have a congregation of over sixty, which meets in a grocery store twice a month.

*Churchmen use Forward—day by day in their private devotions.*

# The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

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## Bishops Commend Council Leadership

**C**ORDIAL ENDORSEMENT of the leadership of the National Council during the first two years of this triennium and emphatic assurance of co-operation in advancing the missionary interests of the Church proved a heartening feature of the Evanston meeting of the House of Bishops. The following resolution will be read with gratification wherever the Church's hard pressed missionary leaders carry on, as they do today, harassed by inadequate resources and alarmed that there be continued the progressive failure in missionary giving which has brought upon them the increasingly grave dilemmas of the past few years:

RESOLVED, That the House of Bishops assembled in Chicago cordially responds to the call of the President of the National Council, felicitating the Council on the fidelity with which it has discharged its obligations during the first two years of this triennium, and it freshly pledges itself to press with all insistence the urgent claims of the Church's missionary work. The House of Bishops assures the Council that it will do all in its power to keep the missionary work at a maximum of efficiency, and through the National Council it sends a heartening message to the missionaries in the field, who during recent years have been the chief sufferers of a restricted budget, with the further assurance that their Bishops will not fail them in this hour of their sore need.

The spirit of this message carried home from the House of Bishops even at this late date, can supply the dynamic so gravely needed to insure the success of the coming Every Member Canvass. Never before has National Council been compelled to lean so heavily upon dioc-

esan leadership and parochial good will. Without resources for the publication of great volumes of promotional literature, it has limited its printed materials to leadership aids including a unique message to the thousands of men and women who are to be the actual canvassers.

The coming Every Member Canvass will determine what missionary resources are to be available for the final year of the triennium. The whole family of THE SPIRIT OF MISSIONS will prayerfully and hopefully await news of the result of this critical effort. The hope justly may be that the Church make available the whole missionary budget as authorized by General Convention at Atlantic City.

### DR. WIELAND DECLINES

**A**FTER CONFERENCE with the Rt. Rev. Philip Cook, President of National Council, the Rev. George A. Wieland declined his appointment as Executive Secretary of the Council's Field Department (see THE SPIRIT OF MISSIONS, October, page 471.) A careful study of living costs and other features of New York residence, forced Dr. Wieland to the conclusion that at the salaries now prevailing at Headquarters, it would be impossible for him to undertake the proposed work. Once more National Council is critically handicapped by a situation which cannot be corrected until the whole scale of missionary giving has been raised from its present unworthy level. Again Bishop Cook must search for an adequate leader for one of the Church's most important units of work, a post vacant since the elevation, last March, of Dr. Reinheimer to the episcopate.

# Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

## Important Indian Work Needs Adequate Support

IN THE GORGEOUS desert country of Arizona and New Mexico the Government has set aside thousands of square miles of land for the use of the Navajo people. Here they pasture their great flocks of sheep. From their sheep, rug making, and metal working they eke out a meager living. In a few places where the little rivers provide an adequate water supply, small beginnings in agriculture have been made. The Navajos are a proud, sturdy, prolific race. In 1887 they numbered 8,000; now, 45,000.

The Government has started an ambitious and expensive program to improve the condition of the Navajos. Fifty-six day schools have been built to provide education for their children; hospitals have been improved, and a large measure of self-government under Indian Councils has been inaugurated. Beautiful buildings have been erected near Fort Defiance, Arizona, to accommodate the agents of the Government at the Central Agency. Under wise and patient management, the Indian work of the Government should do much for and with the Navajos in the next few years. I like especially the Government's program of education, but I am opposed to any program that accentuates segregation or which emphasizes the old pagan features of Indian life. Such a program is backward-looking and certainly does not prepare the Indian to take his place in the life of this Nation. The Government is also doing a remarkable work in its attempt to save the Navajo land from erosion.

The Church is coöperating with the program of the Bureau of Indian Affairs in every way possible. At Fort Defiance, Arizona, the Mission of the Good Shepherd is doing excellent work in its care for children of pre-school age for whom no provision is made in the Government's plan. With adequate support the present equipment could accommodate about

sixty children, while now there are only thirty-five. The patient, loving care of the Church's missionaries for these Indian children through the years is bearing fruit. It is now possible to extend the work to other small centers on the reservation. Miss Anne E. Cady has been given a well-equipped trailer to use as home and dispensary on her trips to the little villages. It was an interesting sight when she left the mission to spend several weeks on the reservation, holding clinics and preparing the way for the evangelist who will follow to preach and to teach. This mission has a well-rounded program of education, social service, and evangelism which should win many to the Christian way of life.

At San Juan Mission, Farmington, New Mexico, the Church partially supports a fifteen-bed hospital which has been a blessing in its ministry of healing to thousands of Navajos. Nowhere could one find more devoted doctor and nurses. Here, as at Fort Defiance, it is hoped to place stronger emphasis on evangelism, which is the fundamental purpose of the Church's Mission. To be sure, the Gospel is to the whole of man, but the winning of souls for Christ through His Church is the primary task. It is, therefore, encouraging to note the new emphasis that is being placed on taking the message of salvation into the *hogans* where the Navajos live, into the sheep camps, and wherever two or three can be gathered together.

The work of both institutions is in jeopardy because of inadequate support. Unless former appropriations are restored to these missions, or some assistance can be secured from the Government, it may be necessary, in 1937, to close out the Church's only work among the Navajos. This would be a tragic loss to our Indian people and a blow to the prestige of the Episcopal Church.

# Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

## Across the Secretary's Desk

DURING THE years 1910 to 1920, when Bishop Lloyd was at the Church Missions House as President of the Board of Missions, he used a desk and other office furniture given to him upon his consecration as Bishop, by members of the Woman's Auxiliary. He also used this furniture during the time he served as the Suffragan Bishop of New York. After his death on July 22, the furniture was sent, in accordance with his direction, to the Church Missions House to be used, to quote his own words "by the man in charge of foreign missions." It is my great privilege, therefore, this month to be talking across Bishop Lloyd's desk to many friends who knew and loved him. Never a month will pass, as friends gather about the desk, without our being reminded of a twentieth century saint and a great missionary bishop.

    '    '    '  
tle spirit and his deep devotion to our Lord won the same kind of response that they had won in China. Whether in the great Province of Kiangsu with its forty million people or in the State of Vermont, Robert Wilson was ever the missionary.

    '    '    '  
AFTER TWO YEARS of language study the Rev. Frank Moss has gone into residence at Yonezawa in the Diocese of the Tohoku, Japan. In a Japanese house rented as a mission residence he is to live with three young Japanese who graduated in 1935, from Shin Gakuen (Central Theological Seminary), Tokyo. Bishop Binsted plans that these four men shall live together for one year that they may have the benefit of a corporate life of work, prayer, and study. He thinks that this experience will prepare them all the better to live in the isolated stations in the Tohoku. Each will take his turn at house work and cooking. Bishop Binsted has sent a photograph of St. John's Church, Yonezawa. You will find it reproduced on page 502. The Bishop rather feelingly remarks:

When you are sitting in your steam-heated apartment or office, think of Mr. Moss snowed in, trying to keep warm with a sheet iron stove. I told him the picture would bring in enough sympathetic support to take care of any future deficits in the Tohoku budget.

    '    '    '  
MORE FOREIGN in-patients have been cared for in St. Luke's Hospital, Tokyo, during the summer of 1936 than any previous summer of the hospital's history. In addition to the in-patients there have been a great many out-patients cared for in the daily clinics and consultations with the physicians both American and Japanese. In August, thirteen different nationalities other than Japanese, were represented in the hospital patients.

## THE SPIRIT OF MISSIONS

**B**ISHOP THOMAS has recently completed a five weeks' tour in the great Brazilian State of Sao Paulo. He traveled altogether, about 2,600 miles, visited twenty-five different places, held fifty services, and spoke to congregations totaling 1700 persons, a majority of them not members of our own communion. Japanese services were attended by about one thousand persons. Altogether, the Bishop had the privilege of confirming seventy-nine of whom forty-four were Brazilian and thirty-five Japanese.

**D**URING THE first six months of 1936 our day schools and boarding schools in the Philippine Islands received in fees from pupils the sum of 54,099 pesos. During the same period our hospitals and dispensaries received in fees 95,829 pesos. Local contributions totaled 8,827 pesos. This makes a grand total of 158,735 pesos. During the same period the appropriation for all the work in the Philippine Islands amounted to 93,576 pesos or only sixty per cent of the amount earned by our institutions and given by the people in the Philippine Islands.

**B**ISHOP GRAVES and Miss Althea Bremer are carrying a load of anxiety in connection with St. Faith's School at Yangchow of which Miss Bremer is the head. Despite repeated and increased reductions Miss Bremer has managed to keep the school going and it is doing a fine work in training one hundred or more Chinese girls for Christian womanhood. But there is no more money left for repairs that are imperative in order to keep the plant from deteriorating. The tile roof leaks and after each storm tiles have to be replaced. The main school building has had neither paint nor varnish since 1920. Part of the plant is on the verge of collapse. If anyone asks why should this condition exist, the answer simply is that Bishop Graves has been compelled, in order to meet the reduced Shanghai appropriation, to cut out the appropriation for repairs. A good typhoon may easily wreck the building. One hun-

dred and fifteen dollars is the normal annual item for repairs for St. Faith's. Of course, this amount would not meet the present situation though even that would help.

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**C**ONTRARY to popular opinion even in these enlightened days, Alaska is not all ice, snow, and polar bears. For one thing, the agricultural fair has invaded Alaska. But it is not run on a county basis, for there are no such things as counties in Alaska. There is a Tanana Valley Fair which takes in an area of Alaska as large as most of our largest States. St. Mark's School, Nenana, exhibited vegetables and fruits at the Fair and received either first or second prize for each of its six entries.

### With Our Missionaries

#### ALASKA

Miss Bessie C. Kay returning to her station, St. John's-in-the-Wilderness, Allakaket, sailed October 3 from Seattle on the *Yukon*.

#### CHINA—ANKING

The Rev. and Mrs. L. R. Craighill and children arrived September 28 in Anking, on the *President Hoover*, after regular furlough.

Miss Mary A. Parke, a new appointee, sailed October 17 from Vancouver on the *Empress of Canada*.

#### CHINA—SHANGHAI

Miss Helen T. Van Voast, a new appointee, arrived September 29 in Shanghai on the *Tatsuta Maru*.

#### JAPAN—KYOTO

The Rev. and Mrs. J. Kenneth Morris and children sailed October 26 from Kobe, on the *President Pierce*, on regular furlough.

#### JAPAN—NORTH TOKYO

Douglas W. Overton, a new appointee, arrived September 14 in Yokohama on the *President McKinley*.

#### PHILIPPINE ISLANDS

The Rev. Alfred L. Griffiths, sailed October 3 from Vancouver on the *Empress of Asia*, after regular furlough.

#### PUERTO RICO

Miss Mildred B. Hayes sailed September 24 from New York on the *Cherokee*, and arrived in San Juan, September 29.

The Rev. and Mrs. John F. Droste sailed October 8 from New York on the *Coamo*, after regular furlough.

# Religious Education

THE REV. D. A. McGREGOR, PH.D., *Executive Secretary*

## Children and Gifts are Christmas Twins

**C**HILDREN AND gifts are Christmas twins! Here are some suggestions for games, books, and pictures that have religious significance.

Bible Quotto, a combination of Quotations and Lotto, which familiarizes the players with many Biblical quotations, or the Game of Bible Questions, with its many simple questions about Bible facts, incidents, persons, and places provide good entertainment for children and adults. These games, each of which sells for fifty cents, are only two of many carried by the New York Sunday School Commission (416 Lafayette Street, New York, N. Y.) and the Morehouse Publishing Company (14 East 41st Street, New York, N. Y., or 1801 West Fond du Lac Avenue, Milwaukee, Wisconsin.) Write to them for complete descriptive lists. Remember, too, that there are available Bible picture puzzles, and cross word puzzle books. Then, when children are becoming interested in the world-wide work of the Church, there are postcard painting books and village cut outs that depict the various countries.

Books there are in abundance, for all ages. The youngest ones rejoice in the illustrated series of *Bible Books for Small People* (New York, Nelson, twenty-five cents each.) This series includes tales from both Old and New Testament, done in the Peter Rabbit style. In the same manner is the Nursery Series (Missionary Education Movement, sixty cents each) with its stories of children from many lands. A pamphlet which describes and critically evaluates the books of Bible stories that are available for children of different ages may be secured from Professor Adelaide T. Case (Teachers College, Columbia University, New York, N. Y., price five cents). And let us not forget that Bibles, Prayer Books, and Hymnals make appropriate Christmas gifts. The Church Missions House Book

Store, 281 Fourth Avenue, New York, N. Y., is always ready to fill orders for books of all publishers.

Pictures, too, have a place on the Christmas list. In some homes children have been provided with frames that hold pictures of the Artex Series, or any other chosen series, such as the Copping Pictures, or the Nelson Bible Pictures. Pictures can be easily slipped into such frames, and changed frequently, according to the season of the year, or other interests. The catalog of the New York Sunday School Commission lists many series and sizes of pictures.

A pre-Christmas gift that will help children to prepare for the observance of the great Christmas festival is the booklet to be issued by the Forward Movement. This booklet, price five cents, offers suggestions for family activities for each week in Advent, emphasizing the Christmas message of "peace, good-will." Also by way of preparation a family may make a model crêche, simple or elaborate, or may build up the delightful set of panel posters of the Holy Night by Bess Bruce, Cleveland (Milwaukee, Morehouse, fifty cents.)

Space does not permit the elaboration of this list of suggestions, but parish and diocesan committees may well undertake to assist parents to select and secure appropriate Churchly gifts for their children. Exhibits, discussion of available articles, placement of orders, and sometimes the establishment of a book and picture stall for actual sales are ways by which some parishes have called to the attention of Christmas givers some of the games, books and pictures that carry the message of the Christ in whose name they are presented.

The Department will gladly answer inquiries about suitable gifts for girls and boys, that are in line with their age levels and general interests.—F.R.E.

## College Work

THE REV. T. O. WEDEL, PH.D.,  
*Secretary*

CONFERENCES FOR college students are still a novelty in our Church. This summer, however, several of the regular Church conferences in various parts of the country experimented with the establishment of student sections. At the conference held at Northfield, Minnesota, an attempt was made to enlist student attendance from the whole Northwest Province. The Kanuga Conference also launched a special "school" for college students, with Bishop Darst as Dean. Both of these conferences I myself attended.

The Diocese of North Carolina conducted a special student conference at its conference center at Vade Mecum, with Miss Margaret Williams, student worker at Greensboro, in charge. Nor does this list exhaust the enumeration of experiments in summer gatherings of our Church students being tried in various parts of the Church.

All these experiments may argue hope for the future. Much, of course, can be said for treating our student world as a separate community. In the past, student attendance at summer religious gatherings has largely been limited to the great intercommunion student conferences. But my own prejudices lead me to the conviction that our student world needs nothing so much as precisely the Church itself. Contact with the continuing Body of Christ may do more for them than mere intellectual wrestling with their juvenile skepticisms or the burden of woe of the world. And it is in our Church conferences, from Wellesley and Concord in the East to Evergreen and Asilomar in the West that the Church in her strength could be presented to them. It is my impression, gathered from the experience of this summer, that they are grateful to be admitted on equal terms to the councils

of their elders. The Church, with its discipline of worship and its Godly fellowship, is her own best apologist in our increasingly secular world.

ONE OF THE most fruitful centers of student work in America is St. John's Church, Ames, Iowa, where the Rev. LeRoy S. Burroughs is rector, one of the "masters of those that know" in the college work profession. Some day we must give a picture of his church and of his work. This article, however, is a description of only one of his activities which may be of peculiar interest.

For some years the rector at Ames has fostered a faculty group, meeting on a weekday afternoon for talk (and, of course, refreshments). No faculty club exists at Ames; hence St. John's and its rectory, cheek by jowl with the university, could serve a real need. The group started by almost "spontaneous combustion," and has grown until size is actually a handicap.

No effort [to quote Mr. Burroughs' account] was made to direct conversation, and no speakers were provided. Most of the men had some slight contact with the Church; consequently religious questions were frequently brought up. This was usually in a spirit of mild banter, and the Rector was sometimes put on the spot for something he had said in a sermon. One by one the men began to attend an occasional service.

Children of these men were brought to baptism and confirmation. Several fathers were confirmed, but there was no definite effort at propaganda. The most valuable result has been the increasing understanding between faculty representatives and a representative of the Church. The Rector was able to see his men without interrupting their work by calls in the campus offices. When they came to his study, he knew they came because they wanted to.

It is the conviction of many observers that the key to a conversion of our university world is the faculty group. The experiment at Ames cannot, perhaps, be duplicated everywhere, but it is an effort decidedly in a right direction.

*Dr. Wedel will speak on Youth and Religion Today in Episcopal Church of the Air, broadcast by Columbia, November 15, at ten a.m.*

# Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

"**A**DD TO ROMANS 10:14 . . . 'And how shall they be informed without THE SPIRIT OF MISSIONS?'" . . . a recent compliment from the Rev. Allen Jacobs of Duxbury, Massachusetts.

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**C**ONGRATULATIONS on an eighty-first birthday! Miss Amelia C. Wharton of Trinity Parish, New Orleans, attained that age last month, and as the foremost representative of THE SPIRIT OF MISSIONS in the whole Church, this is an opportune time to point to a life of remarkable achievement . . . which points also, a moral to the whole long list of representatives and readers of the Church's missionary magazine.

Since 1925 Miss Wharton has acted as district representative for the Louisiana Archdeaconry, securing a score of parish representatives, organizing their work, and forwarding more than one hundred subscriptions each year. Ill health has made it necessary for her to give up the district work, but she insists upon continuing as representative for Trinity Parish Section A, in which capacity she has served twenty-five years, and through her indefatigable spirit, by correspondence, telephone, and personal calls, she sends forty-odd yearly subscriptions.

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**T**HE NEW Visual Units justify the suggestion that parishes everywhere reconsider the subject of information and education by means of the new type of illustrated lecture. Apropos of this the *London Diocesan Chronicle* says:

Not only are lantern slides very largely used and lantern services still very well attended, but there are certain definite advantages in being able to use the very best pictures reproduced on slides and to keep them fixed on the sheet for a time sufficient to talk about them properly. There is a very wide consensus of opinion that the lantern lecture is by no means an old-fashioned, out-of-date medium for religious instruction.

**T**he *Idaho Messenger*, subtitled Light on the Mountains, made its appearance in September, with Vol. 1, No. 1. It is a four-page paper, closely printed, with much news of the Missionary District. Editorially it says:

This is not an ambitious newspaper, but it will be engaged in the greatest business in the world. In this first message to our people in Idaho, we call every member of the Church to his Christian privilege of helping in the great task of making Idaho a Christian Commonwealth by sharing the Christian religion with the two hundred thousand unchurched people in our State.

Light on the Mountains is a translation of the Shoshone *Edaho*, signifying that it is time to rise from slumber to do the day's work.

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**I**T LOOKS AS if the demand for information is there, whatever may be said about the supply," says a correspondent of *The London Church Times*, commenting on the fact that a new quarterly diocesan paper received, within two weeks of its first publication, subscriptions for more than twenty thousand copies.

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**W**HILE ON THE subject of information, the fall announcement of Missionary Information Service is filled with things that will help to dispel ignorance and to create interest and activity in the Church's work. Among the many new things are a series of missionary maps showing all fields; new Visual Units . . . the new type stereopticon lecture; new *Results*, that little leaflet for pew rack distribution which was so popular last spring; while among the things not new, but always good, are the Partly Printed Parish Paper; Syllabi on the Church's Program; the useful *News Notes*; new Today leaflets; Missionary Handbooks . . . in fact plenty of material to supply missionary information to all those Church people who are uninformed. Let the campaign for an informed constituency proceed!

# American Church Institute for Negroes

*Auxiliary to the National Council*

THE REV. ROBERT W. PATTON, D.D., *Director*

THE INSTITUTE Board of Trustees meeting on September 21, adopted appropriate resolutions on the loss of the Rt. Rev. Arthur S. Lloyd. Bishop Lloyd had been a member of the Board since the creation of the Institute and his interest in the cause of Negro education was always profound. The loss of his presence and wise counsel were keenly felt. The Board also expressed its appreciation for the service rendered by the late Rev. E. E. Miller, Warden of the Bishop Payne Divinity School, Petersburg, Virginia, whose death occurred just a few days prior to the meeting.

Three new members were added to the Board: the Rt. Rev. Philip Cook, Bishop of Delaware and President of the National Council, Langbourne M. Williams, Jr., of New York, and Mrs. Charles N. May of Wilmington, Delaware.

The Board appointed the Rev. Arthur M. Dunstan, rector of St. Thomas' Church, Dover, New Hampshire, to act as the Institute's representative in the Diocese of New Hampshire. Mr. Dunstan, because of his keen interest in the Institute's work, volunteered to carry the news of its activities to New Hampshire Church people in every way possible that they may be well informed of the Church's program of Negro education. The Institute hopes that Mr. Dunstan's example will be followed in other dioceses.

Mrs. E. T. Allison, Secretary of the New York School of Social Work, spoke to the Board of the achievements and needs of the

Bishop Tuttle Training School for Social and Religious Workers, Raleigh, North Carolina. Mrs. Allison said that the school was doing a fine work but required more income, certain curricular additions, and better facilities for field work to become an accredited institution. The Board made an appropriation subject to certain conditions, to assist the school to become an accredited school.

Throughout the entire period of the depression the nine Institute schools have remained free from debt. To accomplish this, every item of expense, including teachers' salaries and property repairs, has been curtailed. This past year St. Paul School, Lawrenceville, Virginia, was forced to go into debt to protect its property, thereby breaking the record of the depression years for the first time. A recent survey shows that to balance the budget, its activities must be reduced, including the abandonment of the junior college, the curtailment of the print shop, the closing of the school store, the reduction of the teaching staff, a further reduction in teachers' salaries, and the elimination of the summer school from the schedule of opportunities offered by St. Paul. A committee also has been appointed to decide whether or not to continue the school farm. The Institute hopes that the budget now in force, together with a change for the better in economic conditions generally, will make it possible for this school soon to free itself of debt, increase its income, and once again extend its valuable activities.



THE REV. ARTHUR M. DUNSTAN  
Volunteer Representative of the Institute  
in New Hampshire

# The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

## The Use of the United Thank Offering

**A**RE WE REALLY thinking about the United Thank Offering? Do we know what it is accomplishing in the life of the Church? Are there greater things we should like to see it accomplish? Have we seriously considered what the future emphasis of the United Thank Offering should be?

The Triennial Meeting in Atlantic City adopted several resolutions relating to the United Thank Offering during this triennium. For one thing the Triennial Meeting recognized the impossibility at this time, of making concrete plans far in advance.

The Triennial Meeting then went on to stress the necessity for greater emphasis on the U.T.O. in these words:

**BE IT FURTHER RESOLVED:** That in these next three years the United Thank Offering be held before the women of the Church with more zeal than ever before as an ideal expression of their personal devotion and gratitude to the living Christ, and as a means of forwarding the missionary work of the Church through well-equipped women.

One of the most important resolutions passed at the Triennial Meeting was the one which recognized that the time had come for a very careful consideration of the purpose and use of the United Thank Offering. The resolution reads:

**WHEREAS,** The world in which we live is passing through a period of rapid and radical reconstruction, demanding constant survey and reconsideration of all the factors that go to make up our common life, and

**WHEREAS,** In order to bring to bear on the world the full values of our life and work in the Church, it is important to weigh with careful thought our goals and methods of the past,

**BE IT RESOLVED:** That this Triennial Meeting assembled recommend to diocesan officers that during the next three years a study be made of the purpose and possible use of the United Thank Offering, and that the national Executive Board be requested to prepare suggestions for consideration in

order that the next Triennial may be prepared for wise and constructive action.

Have these instructions been carried out during the past two years? Reports show that in some places a careful study has been made of the United Thank Offering and that in others this work has been given no particular thought. There is still this last year of the triennium in which to make this careful study. This is particularly necessary, in order that the delegates may come to the Triennial Meeting with a background of understanding of the United Thank Offering and an accurate idea of what should be the emphasis in the immediate future.

The Executive Board has been engaged in the study the Triennial Meeting requested them to make, and at the September Board meeting voted:

**WHEREAS,** The Executive Board in fulfilling its share of this task has made a study of important needs for which the 1937 United Thank Offering might be used,

**THEREFORE, BE IT RESOLVED:** That the Executive Board ask the women of the Church to give careful consideration to the following facts:

1. \$463,880 already has been set aside from previous Triennial offerings to create a retiring fund. Approximately double this amount will be needed to set up an adequate pension fund which will secure the future of our 325 women workers.

2. If even present standards are to be maintained, \$600,000 must be allocated to salaries.

3. An increased amount from the Offering will be needed if the training plan of the Auxiliary both for preliminary and in-service training is to go forward.

4. During the depression period properties were allowed to fall into disrepair. Requests for funds to repair and renovate are constantly being received.

The Executive Board hopes that the women of the Church will include these four points in their thinking during this last year of the triennium, about the purpose and possible future use of the United Thank Offering.—E.B.B.

# The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

## The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*  
386 Fourth Avenue, New York, N. Y.



THE FORTIETH triennial National Council of The Girls' Friendly Society met October 26-November 1, in St. Louis, Missouri, at the Hotel Jefferson. About five hundred visitors and delegates from all parts of the country as well as members of the G.F.S. and Church people in and around St. Louis heard Miss Sarah Gibson Blanding, Dean of Women at the University of Kentucky, speak at the opening session on Facing Our World, the problems and world questions which confront young people today. Panel discussions took up the subject at two luncheon meetings: one on Neighbors of Other Races at which Miss Esther Brown, Woman's Auxiliary Field Secretary, a Chinese girl, and a Filipino student spoke; the other on The World at Peace, with the Rt. Rev. William Scarlett, Rabbi Isserman of St. Louis, and Miss Hilda Shaul, Director of Religious Education, Diocese of Southern Ohio, as speakers.

Young people, as represented by boys and girls of St. Louis, spoke for themselves in a round table on Youth Looks at the World, Tuesday evening, October 27. On the following Friday, the Rev. Frederick B. Atkinson, Rector, St. John's Church, Sharon, Pennsylvania, where there is a G.F.S. branch of more than three hundred members, spoke on The Church and Youth.

These large subjects were studied from a practical program viewpoint in daily discussion groups of The World is in Your Town. Afternoon workshops on dramatics, handicrafts, recreation, and publicity also gave practical help to diocesan and branch leaders. A series of

morning discussions on Understanding Ourselves were led by Mrs. Helen Hogue, Mental Hygiene Counselor for the Highland Park (Michigan) Board of Education, Detroit, and Dr. Harriet E. Cory of St. Louis. Miss Grace Lindley, Executive Secretary of the Woman's Auxiliary, was one of the principal speakers at the banquet Saturday night, together with the national president of the Girls' Friendly Society, Miss Helen C. C. Brent, who opened the Council and presided all week at the business sessions.

Daily morning meditations were given by Bishop Scarlett in the Cathedral. Bishop Scarlett was also the celebrant at the Corporate Communion which closed the Council Sunday morning, All Saints' Day.

## Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*  
202 S. Nineteenth Street, Philadelphia, Pa.



FTER correspondence with the American headquarters of the Brotherhood of St. Andrew and careful study of its policies, programs, and literature, the Rt. Rev. W. M. M. Thomas, Bishop of Southern Brazil, has initiated Brotherhood organization and work in his missionary district. Ten chapters have been organized already and plans are under way for steady expansion throughout the field. It is expected that at the next meeting of the District Council, in February, 1937, a formal diocesan-wide Brotherhood organization will be established and plans made to present the Brotherhood program to parishes and missions throughout the missionary district.

In preparation for this and as a help to the chapters already formed, Bishop Thomas has had the *Handbook* of the

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Brotherhood of St. Andrew in the United States, and other Brotherhood literature, translated into Portuguese.

The organization will concentrate upon the simple fundamentals of Brotherhood work, with emphasis upon the two rules of prayer and service and the definite responsibility of every Christian to use his influence through personal contact with other men and boys to bring them nearer to Christ through His Church.

The Brotherhood of St. Andrew now has national or local branches in England, Canada, Australia, New Zealand, Liberia, China, Japan, Holland, Mexico, Cuba, British Honduras, the Philippine Islands, and Brazil.

## The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.



THE NATIONAL COUNCIL of the Order of the Daughters of the King held its autumn meeting in late September in New York City. Members were present from Colorado, Connecticut, New York, North Carolina, Ohio, Pennsylvania, Texas, Tennessee, and Washington, D. C. Deliberations were concerned largely with a proposed revision of the Constitution which will be considered by the Triennial Convention in Cincinnati in 1937.

The theme for this convention will be "What wilt Thou have me to do?" This follows in sequence the theme of the last convention, "The Call of Christ."

Reports for the past year indicate a large increase in the membership of the Order, particularly in its junior division.

Consideration of the advisability of changing the date for the annual corporate communion, which has for many years been held on All Saints' Day, resulted in a decision not to change.

ON SUNDAY, September 27, a bronze tablet commemorating the fiftieth anniversary of the founding of the Order and in loving memory of Mrs. Margaret

J. Franklin, its first president, was blessed in the Church of the Resurrection, New York, by the rector, the Rev. Gordon B. Wadham, in the presence of a large congregation including members of the National Council in New York City and daughters from New York and neighboring dioceses.

## The Church Army

Captain B. F. Mountford, *Secretary*  
414 E. Fourteenth Street, New York, N. Y.



CHURCH ARMY was born C in the outdoors, and much of its present activity is in the open air.

For the second season, daily services were held from the Bandstand at Hampton Beach, New Hampshire, at the request of Bishop Dallas, from early July until Labor Day. Fifty-four services were held with an estimated attendance of nearly twenty-three thousand people; 4,600 copies of the Gospels were distributed.

In addition to the daily evangelistic service for adults, three quite distinct five-day Missions for Children, attended by about 200 children between the ages of six and sixteen years, were held. These young people enjoyed a daily three-hour program embracing worship, religious instruction, handicraft, and recreation, all outdoors.

Regular administration of Holy Communion was provided by the Rev. E. A. Dodd, at this vacation center which has no Episcopal Church; more than one hundred visitors availing themselves of this service.

Captain and Mrs. Lawrence Hall were in charge of the evangelistic work and during the season had help from the Bishop of New Hampshire, the Rev. Karl M. Block, the Rev. Bernard M. Lovgren, and the Rev. Charles W. F. Smith.

Services for baptism and confirmation were part of the rewards of this seaside witness.

Church Army continues to call for candidates for training for positive evangelistic witness in city and by wayside.

## The Church Periodical Club

Mary E. Thomas, *Executive Secretary*  
281 Fourth Avenue, New York, N. Y.



THE C.P.C. director of Maryland has been very successful recently in securing interest and gifts from most of the girls' boarding schools in the diocese. As a consequence magazines are now being sent by these schools to Alaska, China, Liberia, and India. The students chose what they would send and addresses were furnished in the usual way.

The heads of all schools do not care to coöperate in this manner, but its value is evident. Many years ago a branch of the Club was established in the Cathedral School for Girls in Washington, and was fostered by a missionary-minded teacher. The present director in Washington was as a girl a member of that Club, and in other dioceses C.P.C. workers have been found who traced their interest back to the school. A few other schools give aid of one kind and another, but with somewhat less system and understanding. This is an almost untried opportunity not only to secure present aid, but to train active workers for the C.P.C. of the future.

CHILDREN'S BOOK WEEK this year will be observed November 15-21. Without in any way neglecting the classics, emphasis will be placed on the many admirable books of recent years that show growth and progress in the modern world. The C.P.C. cannot expect to follow all the good plans of librarians and book dealers, but it hopes to make suggestions concerning collections of books of varying size and price that would be welcome in the children's libraries it tries to serve.

AS USUAL there are a few wants to list: Deaconess Bedell needs very much an unabridged dictionary, not for her Indians but for prospective Church Army sisters who work with her before entering the training school.

Missionaries in Japan would like *The Pit* by Frank Norris, *The Brook Kerith*

by George Moore, *The Golden Bowl* by Henry James, *South Wind* by Norman Douglas, *Jennie Gerhardt* by Theodore Dreiser. None of these are recent; one of them may be on your bookshelves.

If some one moving from large to smaller quarters has no place for the *Harvard Classics*, a missionary in South Dakota would rejoice to receive them.

Would some of the clergy who are not making steady use of their volumes of the *International Critical Commentary* pass them on to a young newly ordained deacon now hundreds of miles from a theological library?

## Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*  
27 West 25th Street, New York, N. Y.



NEW DIOCESAN branches of Church Mission of Help are being considered by several Bishops, officers of Woman's Auxiliary, and departments of social service. The motivating force has been their recognition of need and the inspiration of the Forward Movement. It is wise to gear this spiritual energy into action, and further wisdom is needed to steer this action into proper channels.

Church Mission of Help is one of these proper channels. It represents the Church bringing the power of religion to answer a social need. Because it is a social case work agency it is mobile and can serve the whole diocese—the rural areas and the small towns, as well as the larger cities. For this same reason CMH can vary its program to meet local diocesan situations.

The general field of activity has been with the problems of girls between the ages of sixteen and twenty-five. These problems consist of individual and family unadjustment, delinquency, and unmarried parenthood. In many of these situations boys are involved and the same case work service is offered to them. Thus CMH provides professional guidance on a case work basis for young people and their problems.

This office welcomes inquiries about

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the establishment of CMH in any diocese. A survey outline has been prepared to help any group give preliminary consideration to its establishment. This survey, covering the needs of girls, can be the basis for serious study of this phase of any community's problem. In addition, this office will make a field visit as soon as possible to any diocese considering the organization of CMH.

Put the spiritual energy of the Forward Movement to work in your diocese!

### Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*  
National Office, 80 Broad St., New York, N. Y.



OUR Christmas Fund has opened spontaneously away ahead of time. In the morning's mail of October first we found our first check for a Christmas dinner, and, what a thrill it gave us and a feeling that we had gotten off to a good start with our fall and winter work.

The Seamen's Church Institute of America is no one single Institute building, but the group of affiliated Institutes as a whole carrying on the Church's work among seamen. The words "of America" represent four Institutes and

their branches on the East Coast, five on the Gulf, three on the West Coast, and one in the Hawaiian Islands. We also have our own chaplain and social service work at the Marine Hospital in New Mexico.

All the ports do not present the same needs, and, therefore, no two Institutes are exactly alike, each attempting to render that form of service especially called for by local conditions.

In a recent report to a housing survey, the national office listed nine of the affiliated Institutes as offering sleeping accommodations. These Institutes, besides their paid lodgings, furnished 110,359 lodgings free to destitute seamen in the eighteen months just ended. The six Institutes having lunch counter service served 190,992 free meals during the same period.

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